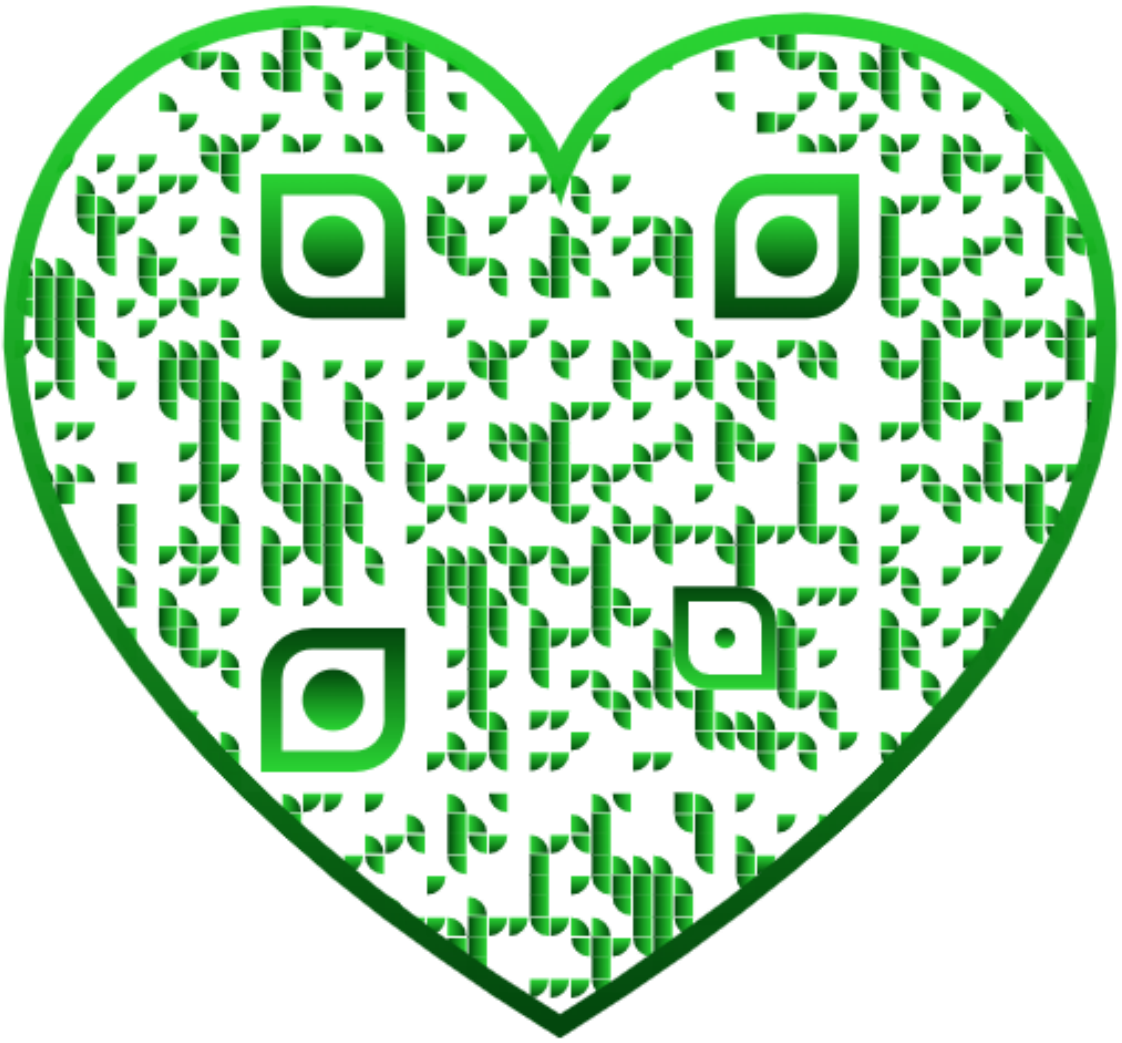
THE ANCIENT EGYPTIAN BOOK OF THE DEAD

E.A. Wallis Budge and Epiphanius Wilson, A.M.



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E.A. Wallis Budge

Edited by Epiphanius Wilson, A.M.

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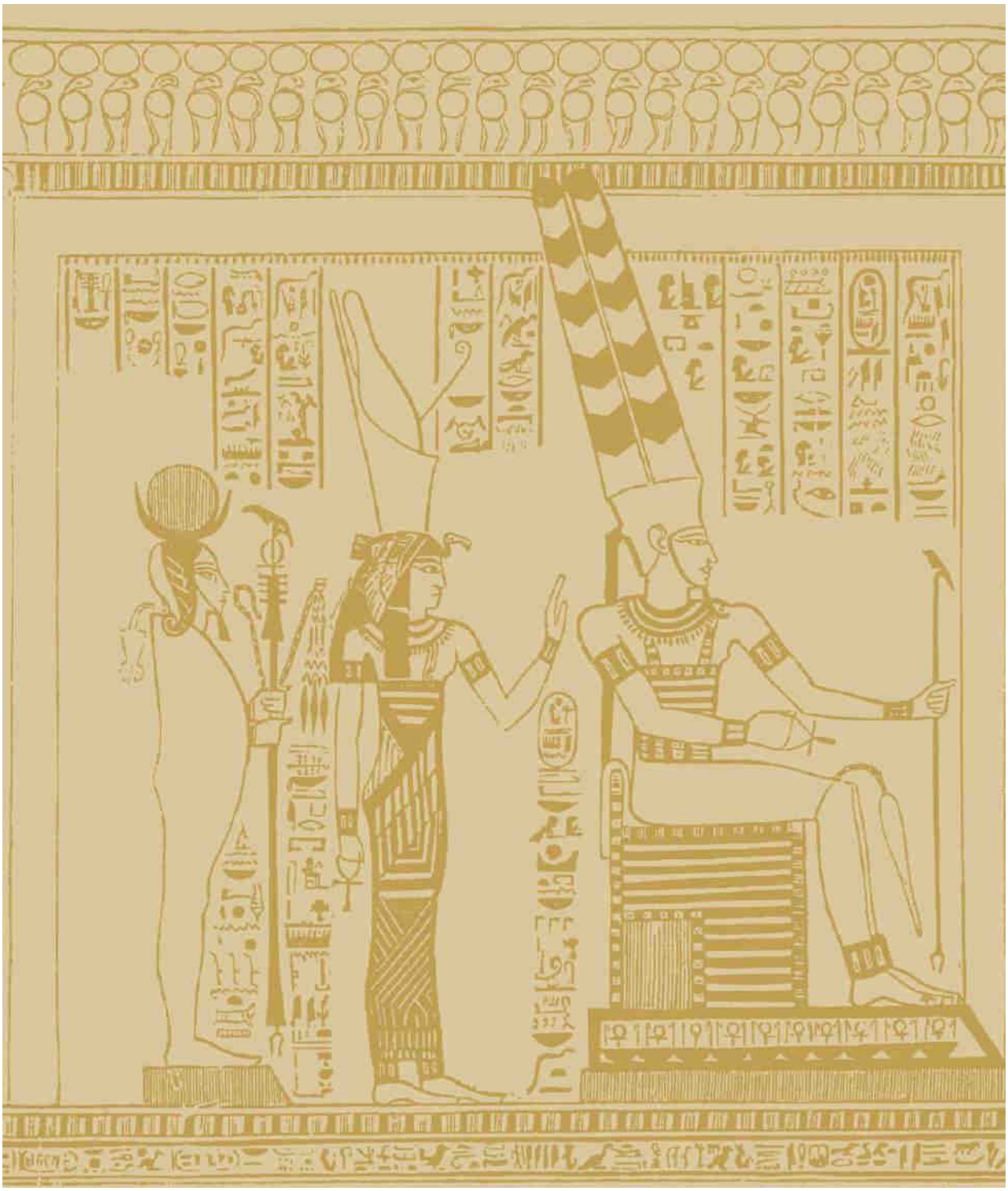
SECTION I

The Book of the Dead Explained



CHAPTER I

THE TITLE

"Book of the Dead" is the title now commonly given to the great collection of funerary texts which the ancient Egyptian scribes composed for the benefit of the dead. These consist of spells and incantations, hymns and litanies, magical formulae and names, words of power and prayers, and they are found cut or painted on walls of pyramids and tombs, and painted on coffins and sarcophagi and rolls of papyri. The title "Book of the Dead" is somewhat unsatisfactory and misleading, for the texts neither form a connected work nor belong to one period; they are miscellaneous in character, and tell us nothing about the lives and works of the dead with whom they were buried. Moreover, the Egyptians possessed many funerary works that might rightly be called "Books of the Dead," but none of them bore a name that could be translated by the title Book of the Dead. This title was given to the great collection of funerary texts in the first quarter of the nineteenth century by the pioneer Egyptologists, who possessed no exact knowledge of their contents. They were familiar with the rolls of papyrus inscribed in the hieroglyphic and the hieratic character, for copies of several had been published, but the texts in them were short and fragmentary. The publication of the Facsimile of the Papyrus of Peta-Amen-neb-nest-taui by M. Cadet in 1805 made a long hieroglyphic text and numerous colored vignettes available for study, and the French Egyptologists described it as a copy of the "Rituel Funéraire" of the ancient Egyptians. Among these was Champollion le Jeune, but later, on his return from Egypt, he and others called it "Le Livre des Morts," "The Book of the Dead," "Das Todtenbuch," etc. These titles are merely translations of the name given by the Egyptian tomb-robbers to every roll of inscribed papyrus which they found with mummies, namely, "Kitâb-al-Mayyit," "Book of the Dead Man," or "Kitâb al-Mayyitun," "Book of the Dead," plural). These men knew nothing of the contents of such a roll, and all they meant to say was that it was "a dead man's book," and that it was found in his coffin with him.

King Tutankhamun's coffin on display in Cairo, Egypt.

CHAPTER II

THE PRESERVATION OF THE MUMMIFIED BODY IN THE TOMB BY THOTH

The objects found in the graves of the predynastic Egyptians, i.e., vessels of food, flint knives and other weapons, etc., prove that these early dwellers in the Nile Valley believed in some kind of a future existence. But as the art of writing was unknown to them, their graves contain no inscriptions, and we can only infer from texts of the dynastic period what their ideas about the Other World were. It is clear that they did not consider it of great importance to preserve the dead body in as complete and perfect state as possible, for in many of their graves the heads, hands and feet have been found severed from the trunks and lying at some distance from them. On the other hand, the dynastic Egyptians, either as the result of a difference in religious belief or under the influence of invaders who had settled in their country, attached supreme importance to the preservation and integrity of the dead body, and they adopted every means known to them to prevent its dismemberment and decay. They cleansed it and embalmed it with drugs, spices and balsams; they anointed it with aromatic oils and preservative fluids; they swathed it in hundreds of yards of linen bandages; and then they sealed it up in a coffin or sarcophagus, which they laid in a chamber hewn in the bowels of the mountain. All these things were done to protect the physical body against damp, dry rot and decay, and against the attacks of moth, beetles, worms and wild animals. But these were not the only enemies of the dead against which precautions had to be taken, for both the mummified body and the spiritual elements which had inhabited it upon earth had to be protected from a multitude of devils and fiends, and from the powers of darkness generally. These powers of evil had hideous and terrifying shapes and forms, and their haunts were well known, for they infested the region through which the road of the dead lay when passing from this world to the Kingdom of Osiris. The "great gods" were afraid of them, and were obliged to protect themselves by the use of spells and magical names, and words of power, which were composed and written down by Thoth. In fact it was believed in very early times in Egypt that Ra the Sun-god owed his continued existence to the possession of a secret name with which Thoth had provided him. And each morning the rising sun was menaced by a

fearful monster called Aapep, which lay hidden under the place of sunrise waiting to swallow up the solar disk. It was impossible, even for the Sun-god, to destroy this "Great Devil," but by reciting each morning the powerful spell with which Thoth had provided him he was able to paralyze all Aapep's limbs and to rise upon this world. Since then the "great gods," even though benevolently disposed towards them, were not able to deliver the dead from the devils that lived upon the "bodies, souls, spirits, shadows and hearts of the dead," the Egyptians decided to invoke the aid of Thoth on behalf of their dead and to place them under the protection of his almighty spells. Inspired by Thoth, the theologians of ancient Egypt composed a large number of funerary texts which were certainly in general use under the IVth dynasty (about 3700 B.C.), and were probably well known under the Ist dynasty, and throughout the whole period of dynastic history Thoth was regarded as the author of the Book of the Dead.

Papyrus of the Book of the Dead of Hori, *circa 1969–1945 B.C., New Kingdom.*

CHAPTER III

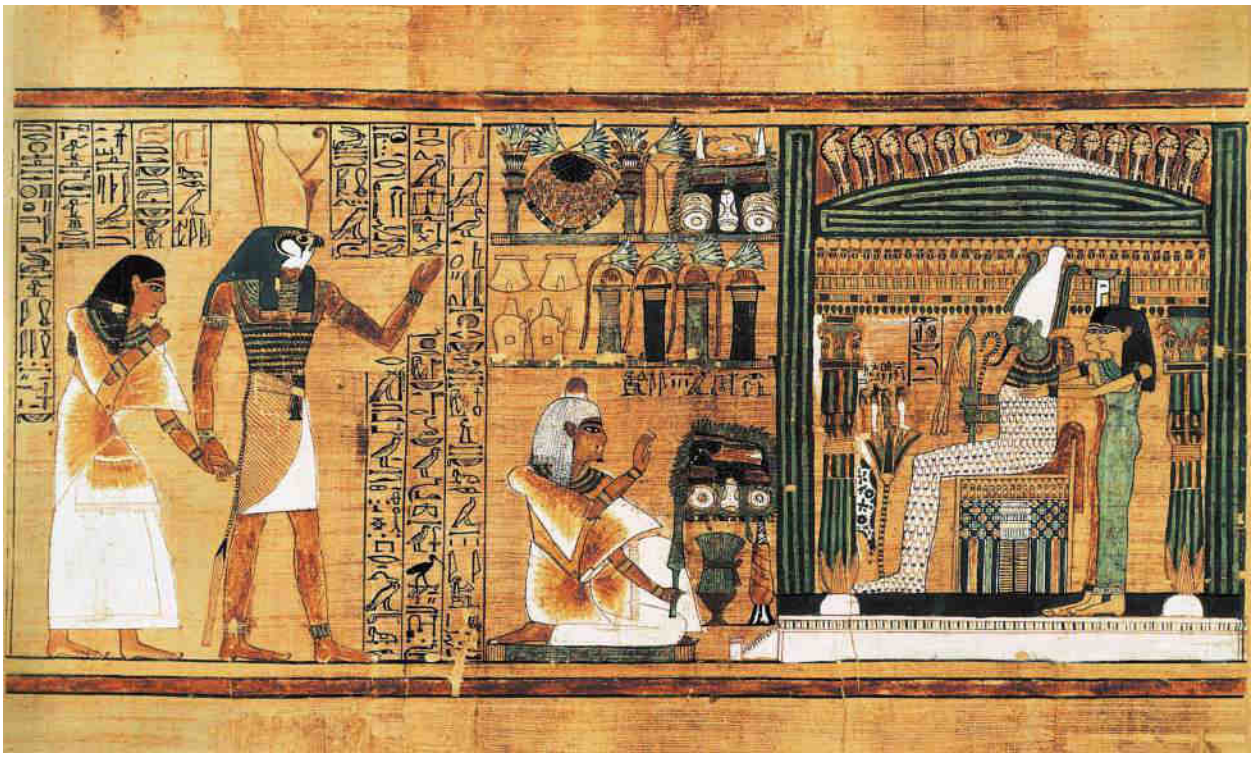
THE BOOK PER-T EM HRU, COMMONLY CALLED THE BOOK OF THE DEAD

The spells and other texts which were written by Thoth for the benefit of the dead, and are directly connected with him, were called, according to documents written under the XIth and XVIIIth dynasties, "Chapters of the Coming Forth by (or, into) the Day." One rubric in the Papyrus of Nu (Brit. Mus. No. 10477) states that the text of the work called "PER-T EM HRU," i.e., "Coming Forth (or, into) the Day," was discovered by a high official in the foundations of a shrine of the god Hennu during the reign of Semti, or Hesepti, a king of the Ist dynasty. Another rubric in the same papyrus says that the text was cut upon the alabaster plinth of a statue of Menkaura (Mycerinus), a king of the IVth dynasty, and that the letters were inlaid with lapis-lazuli. The plinth was found by Prince Herutataf, a son of King Khufu (Cheops), who carried it off to his king and exhibited it as a "most wonderful" thing. This composition was greatly reverenced, for it "would make a man victorious upon earth and in the Other World; it would ensure him a safe and free passage through the Tuat (Under World); it would allow him to go in and to go out, and to take at any time any form he pleased; it would make his soul to flourish, and would prevent him from dying the [second] death." For the deceased to receive the full benefit of this text it had to be recited by a man "who was ceremonially pure, who had not eaten fish or meat, and had not consorted with women." On coffins of the XIth dynasty and on papyri of the XVIIIth dynasty, we find two versions of the PER-T EM HRU, one long and one short. As the title of the shorter version states that it is the "Chapters of the PER-T EM HRU in a single chapter," it is clear that this work, even under the IVth dynasty, contained many "Chapters," and that a much abbreviated form of the work was also current at the same period. The rubric that attributes the "finding" of the Chapter to Herutataf associates it with Khemenu, i.e., Hermopolis, and indicates that Thoth, the god of this city, was its author.

The work PER-T EM HRU received many additions in the course of centuries, and at length, under the XVIIIth dynasty, it contained about 190 distinct compositions, or "Chapters." The original forms of many of these are to be found in the "Pyramid Texts" (i.e., the funerary compositions cut on the

walls of the chambers and corridors of the pyramids of Kings Unas, Teta, Pepi I Meri-Ra, Merenra and Pepi II at Sakkârah), which were written under the Vth and VIth dynasties. The forms which many other chapters had under the XIth and XIIth dynasties are well represented by the texts painted on the coffins of Amamu, Sen, and Guatep in the British Museum (Nos. 6654, 30839, 30841), but it is possible that both these and the so-called "Pyramid Texts" all belonged to the work PER-T EM HRU, and are extracts from it. The "Pyramid Texts" have no illustrations, but a few of the texts on the coffins of the XIth and XIIth dynasties have colored vignettes, e.g., those which refer to the region to be traversed by the deceased on his way to the Other World, and the Islands of the Blessed or the Elysian Fields. On the upper margins of the insides of such coffins there are frequently given two or more rows of colored drawings of the offerings which under the Vth dynasty were presented to the deceased or his statue during the celebration of the service of "Opening the Mouth" and the performance of the ceremonies of "The Liturgy of Funerary Offerings." Under the XVIIIth dynasty, when the use of large rectangular coffins and sarcophagi fell somewhat into disuse, the scribes began to write collections of Chapters from the PER-T EM HRU on rolls of papyri instead of on coffins. At first the texts were written in hieroglyphs, the greater number of them being in black ink, and an attempt was made to illustrate each text by a vignette drawn in black outline. The finest known example of such a codex is the Papyrus of Nebseni (Brit. Mus. No. 9900), which is 77 feet 7 1/2 inches in length and 1 foot 1 1/2 inches in breadth. Early in the XVIIIth dynasty scribes began to write the titles of the Chapters, the rubrics, and the catchwords in red ink and the text in black, and it became customary to decorate the vignettes with colors, and toincrease their size and number. The oldest codex of this class is the Papyrus of Nu (Brit. Mus. No. 10477) which is 65 feet 3 1/2 inches in length, and 1 foot 1 1/2 inches in breadth. This and many other rolls were written by their owners for their own tombs, and in each roll both text and vignettes were, usually, the work of the same hand. Later, however, the scribe wrote the text only, and a skilled artist was employed to add the colored vignettes, for which spaces were marked out and left blank by the scribe. The finest example of this class of roll is the Papyrus of Ani (Brit. Mus., No. 10470). which is 78 feet in length and 1 foot 3 inches in breadth. In all papyri of this class the text is written in hieroglyphs, but under the XIXth and following dynasties many papyri are written throughout in the hieratic character; these usually lack vignettes, but have colored frontispieces.

Under the rule of the High Priests of Amen many changes were introduced into the contents of the papyri, and the arrangement of the texts and vignettes of the PER-T EM HRU was altered. The great confraternity of Amen-Ra, the "King of the Gods," felt it to be necessary to emphasize the supremacy of their god, even in the Kingdom of Osiris, and they added many prayers, litanies and hymns to the Sun-god to every selection of the texts from the PER-T EM HRU that was copied on a roll of papyrus for funerary purposes. The greater number of the rolls of this period are short and contain only a few Chapters, e.g., the Papyrus of the Royal Mother Netchemet (Brit. Mus. No. 10541) and the Papyrus of Queen Netchemet (Brit. Mus. No. 10478). In some the text is very defective and carelessly written, but the colored vignettes are remarkable for their size and beauty; of this class of roll the finest example is the Papyrus of Anhai (Brit. Mus. No. 10472). The most interesting of all the rolls that were written during the rule of the Priest-Kings over Upper Egypt is the Papyrus of Princess Nesitanebtashru (Brit. Mus. No. 10554), now commonly known as the "Greenfield Papyrus." It is the longest and widest funerary papyrus known, for it measures 123 feet by 1 foot 6 1/2 inches, and it contains more Chapters, Hymns, Litanies, Adorations and Homages to the gods than any other roll. The 87 Chapters from the PER-T EM HRU which it contains prove the princess's devotion to the cult of Osiris, and the Hymns to Amen-Ra show that she was able to regard this god and Osiris not as rivals but as two aspects of the same god. She believed that the "hidden" creative power which was materialized in Amen was only another form of the power of procreation, renewed birth and resurrection which was typified by Osiris. The oldest copies of the PER-T EM HRU which we have on papyrus contain a few extracts from other ancient funerary works, such as the "Book of Opening the Mouth," the "Liturgy of Funerary Offerings," and the "Book of the Two Ways." But under the rule of the Priest-Kings, the scribes incorporated with the Chapters of the PER-T EM HRU extracts from the "Book of Ami-Tuat" and the "Book of Gates," and several of the vignettes and texts that are found on the walls of the royal tombs of Thebes.



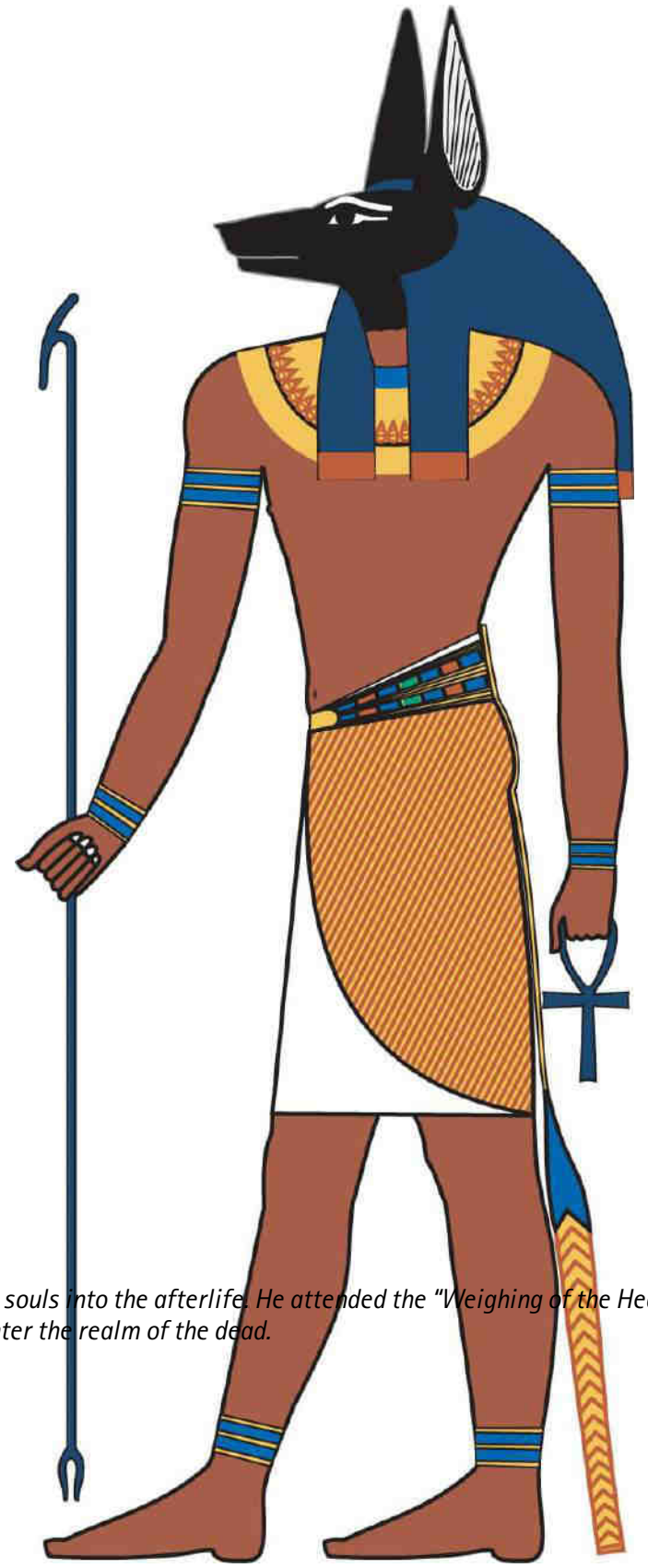
Detail of the Eye of Horus from the Book of the Dead *(1070 B.C.), Thebes, Egypt.*

One of the most remarkable texts written at this period is found in the Papyrus of Nesi-Khensu, which is now in the Egyptian Museum in Cairo. This is really the copy of a contract which is declared to have been made between Nesi-Khensu and Amen-Ra, "the holy god, the lord of all the gods." As a reward for the great piety of the queen, and her devotion to the interests of Amen-Ra upon earth, the god undertakes to make her a goddess in his kingdom, to provide her with an estate there in perpetuity and a never-failing supply of offerings, and happiness of heart, soul and body, and the [daily] recital upon earth of the "Seventy Songs of Ra" for the benefit of her soul in the Khert-Neter, or Under World. The contract was drawn up in a series of paragraphs in legal phraseology by the priests of Amen, who believed they had the power of making their god do as they pleased when they pleased.

Little is known of the history of the PER-T EM HRU after the downfall of the priests of Amen, and during the period of the rule of the Nubians, but under the kings of the XXVIth dynasty, the book enjoyed a great vogue. Many funerary rolls were written both in hieroglyphs and hieratic, and were decorated with vignettes drawn in black outline; and about this time the scribes began to write funerary texts in the demotic character. But men no longer

copied long selections from the PER-T EM HRU as they had done under the XVIIIth, XIXth and XXth dynasties, partly because the religious views of the Egyptians had undergone a great change, and partly because a number of Books of the Dead of a more popular character had appeared. The cult of Osiris was triumphant everywhere, and men preferred the hymns and litanies which dealt with his sufferings, death and resurrection to the compositions in which the absolute supremacy of Ra and his solar cycle of gods and goddesses was assumed or proclaimed. Thus, in the "Lamentations of Isis" and the "Festival Songs of Isis and Nephthys," and the "Litanies of Seker," and the "Book of Honouring Osiris," etc., the central figure is Osiris, and he alone is regarded as the giver of everlasting life. The dead were no longer buried with large rolls of papyrus filled with Chapters of the PER-T EM HRU laid in their coffins, but with small sheets or strips of papyrus, on which were inscribed the above compositions, or the shorter texts of the "Book of Breathings," or the "Book of Traversing Eternity," or the "Book of May my name flourish," or a part of the "Chapter of the Last Judgment."

Ancient Egyptian tradition asserts that the book PER-T EM HRU was used early in the Ist dynasty, and the papyri and coffins of the Roman Period afford evidence that the native Egyptians still accepted all the essential beliefs and doctrines contained in it. During the four thousand years of its existence many additions were made to it, but nothing of importance seems to have been taken away from it. In the space here available it is impossible to describe in detail the various Recensions of this work: (1) the Heliopolitan, (2) the Theban, and its various forms, and (3) the Saïte; but it is proposed to sketch briefly the main facts of the Egyptian religion which may be deduced from them generally, and especially from the Theban Recension, and to indicate the contents of the principal Chapters. No one papyrus can be cited as a final authority, for no payprus contains all the Chapters, 190 in number, of the Theban Recension, and in no two papyri are the selection and sequence of the Chapters identical, or is the treatment of the vignettes the same.



The god Anubis ushered souls into the afterlife. He attended the "Weighing of the Heart," which determined whether a soul could enter the realm of the dead.

CHAPTER IV

THOTH, THE AUTHOR OF THE BOOK OF THE DEAD

Thoth, in Egyptian "Tchehuti" or "Tehuti," who has already been mentioned as the author of the texts that form the PER-T EM HRU, or Book of the Dead, was believed by the Egyptians to have been the heart and mind of the Creator, who was in very early times in Egypt called by the natives "Pautti," and by foreigners "Ra." Thoth was also the "tongue" of the Creator, and he at all times voiced the will of the great god, and spoke the words which commanded every being and thing in heaven and in earth to come into existence. His words were almighty and, once uttered, never remained without effect. He framed the laws by which heaven, earth and all the heavenly bodies are maintained; he ordered the courses of the sun, moon, and stars; he invented drawing, design and the arts; the letters of the alphabet and the art of writing; and the science of mathematics. At a very early period he was called the "scribe (or secretary) of the Great Company of the Gods," and as he kept the celestial register of the words and deeds of men, he was regarded by many generations of Egyptians as the "Recording Angel." He was the inventor of physical and moral Law and became the personification of JUSTICE; and as the Companies of the Gods of Heaven, and Earth, and the Other World appointed him to "weigh the words and deeds" of men. His verdicts were unalterable, and he became more powerful in the Other World than Osiris himself. Osiris owed his triumph over Set in the Great Judgment Hall of the Gods entirely to the skill of Thoth of the "wise mouth" as an Advocate, and to his influence with the gods in heaven. And every follower of Osiris relied upon the advocacy of Thoth to secure his acquittal on the Day of Judgment, and to procure for him an everlasting habitation in the Kingdom of Osiris.

Tutankhamun's scarab. A scarab was an object symbolizing the holy beetle in ancient Egypt.

THOTH AND OSIRIS

The Egyptians were not satisfied with the mere possession of the texts of Thoth when their souls were being weighed in the Great Scales in the Judgment Hall of Osiris, but they also wished Thoth to act as their Advocate on this dread occasion and to prove their innocence, as he had proved that of Osiris before the great gods in prehistoric times. According to a very ancient Egyptian tradition, the god Osiris, who was originally the god of the principle of the fertility of the Nile, became incarnate on earth as the son of Geb, the Earth-god, and Nut, the Sky-goddess. He had two sisters, Isis and Nephthys, and one brother, Set; he married Isis and Set married Nephthys. Geb set Osiris on the throne of Egypt, and his rule was beneficent and the nation was happy and prosperous. Set marked this and became very jealous of his brother, and wished to slay him so that he might seize his throne and take possession of Isis, whose reputation as a devoted and loving wife and able manager filled the country. By some means or other, Set did contrive to kill Osiris. According to one story he killed him by the side of a canal at Netat, near Abydos, and according to another he caused him to be drowned. Isis, accompanied by her sister Nephthys, went to Netat and rescued the body of her lord, and the two sisters, with the help of Anpu, a son of Ra the Sun-god, embalmed it. They then laid the body in a tomb, and a sycamore tree grew round it and flourished over the grave. A tradition which is found in the Pyramid Texts states that before Osiris was laid in his tomb, his wife Isis, by means of her magical powers, succeeded in restoring him to life temporarily, and made him beget of her an heir, who was called Horus. After the burial of Osiris, Isis retreated to the marshes in the Delta, and there she brought forth Horus. In order to avoid the persecution of Set, who on one occasion succeeded in killing Horus by the sting of a scorpion, she fled from place to place in the Delta, and lived a very unhappy life for some years. But Thoth helped her in all her difficulties and provided her with the words of power which restored Horus to life, and enabled her to pass unharmed among the crocodiles and other evil beasts that infested the waters of the Delta at that time.

The Sphynx of Egypt.

When Horus arrived at years of maturity, he set out to find Set and to wage war against his father's murderer. At length they met and a fierce fight ensued, and though Set was defeated before he was finally hurled to the ground, he succeeded in tearing out the right eye of Horus and keeping it. Even after this fight, Set was able to persecute Isis, and Horus was powerless to prevent it until Thoth made Set give him the right eye of Horus which he had carried off. Thoth then brought the eye to Horus, and replaced it in his face, and restored sight to it by spitting upon it. Horus then sought out the body of Osiris in order to raise it up to life, and when he found it he untied the bandages so that Osiris might move his limbs and rise up. Under the direction of Thoth, Horus recited a series of formulas as he presented offerings to Osiris, and he and his sons and Anubis performed the ceremonies which opened the mouth, nostrils, eyes, and ears of Osiris. He embraced Osiris and so transferred to him his ka—i.e., his own living personality and virility—and gave him his eye which Thoth had rescued from Set and had replaced in his face. As soon as Osiris had eaten the eye of Horus, he became endowed with a soul and vital power, and recovered thereby the complete use of all his mental faculties, which death had suspended. Straightway he rose up from his bier and became the Lord of the Dead and King of the Under World. Osiris became the type and symbol of

resurrection among the Egyptians of all periods, because he was a god who had been originally a mortal and had risen from the dead.

But before Osiris became King of the Under World, he suffered further persecution from Set. Piecing together a number of disconnected hints and brief statements in the texts, it seems pretty clear either that Osiris appealed to the "Great Gods" to take notice that Set had murdered him, or that Set brought a series of charges against Osiris. At all events the "Great Gods" determined to investigate the matter. The Greater and the Lesser Companies of the Gods assembled in the celestial Anu, or Heliopolis, and ordered Osiris to stand up and defend himself against the charges brought against him by Set. Isis and Nephthys brought him before the gods, and Horus, "the avenger of his father," came to watch the case on behalf of his father, Osiris. Thoth appeared in the Hall of Judgment in his official capacity as "scribe," i.e., secretary to the gods, and the hearing of the evidence began. Set seems to have pleaded his own cause, and to have repeated the charges which he had made against Osiris. The defence of Osiris was undertaken by Thoth, who proved to the gods that the charges brought against Osiris by Set were unfounded, that the statements of Set were lies, and that, therefore, Set was a liar. The gods accepted Thoth's proof of the innocence of Osiris and the guilt of Set, and ordered that Osiris was to be considered a Great God and to have rule over the Kingdom of the Under World, and that Set was to be punished. Thoth convinced them that Osiris was "MAA KHERU," "true of word," i.e., that he had spoken the truth when he gave his evidence, and in texts of all periods Thoth is frequently described as S-MAA KHERU ASAR, i.e., he who proved Osiris to be "true of word." As for Set the Liar, he was seized by the ministers of the Great Gods, who threw him down on his hands and face and made Osiris mount upon his back as a mark of his victory and superiority. After this, Set was bound with cords like a beast for sacrifice, and in the presence of Thoth was hacked in pieces.

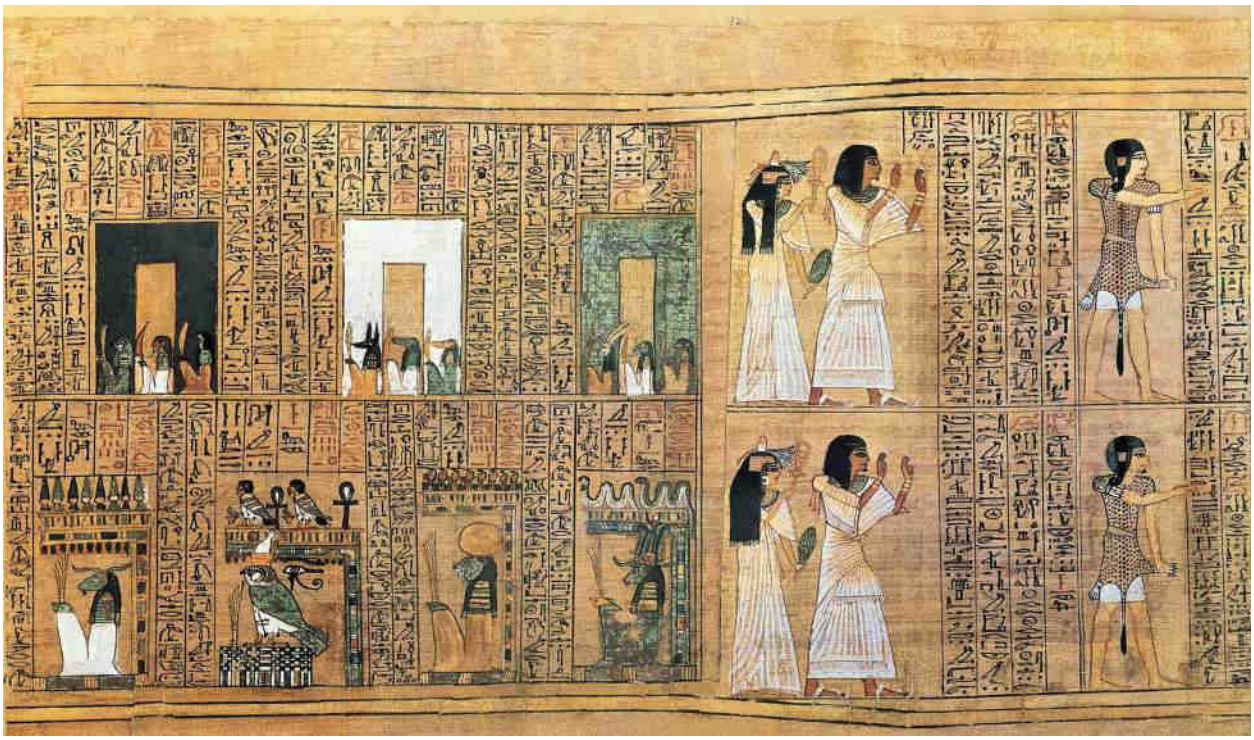
CHAPTER VI

OSIRIS AS JUDGE OF THE DEAD AND KING OF THE UNDER WORLD

When Set was destroyed, Osiris departed from this world to the kingdom, which the gods had given him, and began to reign over the dead. He was absolute king of this realm, just as Ra the Sun-god was absolute king of the sky. This region of the dead, or Dead-land, is called "Tat," or "Tuat," but where the Egyptians thought it was situated is not quite clear. The original home of the cult of Osiris was in the Delta, in a city which in historic times was called Tetu by the Egyptians and Busiris by the Greeks, and it is reasonable to assume that the Tuat, over which Osiris ruled, was situated near thiws place. Wherever it was it was not underground, and it was not originally in the sky or even on its confines; but it was located on the borders of the visible world, in the Outer Darkness. The Tuat was not a place of happiness, judging from the description of it in the PER-T EM HRU, or Book of the Dead. When Ani the scribe arrived there he said, "What is this to which I have come? There is neither water nor air here; its depth is unfathomable; it is as dark as the darkest night; and men wander about here helplessly. A man cannot live here and be satisfied, and he cannot gratify the cravings of affection" (Chapter CLXXV). In the Tuat there was neither tree nor plant, for it was the "land where nothing grew"; and in primitive times it was a region of destruction and death, a place where the dead rotted and decayed, a place of abomination, horror, terror and annihilation. But in very early times, certainly in the Neolithic Period, the Egyptians believed in some kind of a future life, and they dimly conceived that the attainment of that life might possibly depend upon the manner of life which those who hoped to enjoy it led here. The Egyptians "hated death and loved life," and when the belief gained ground among them that Osiris, the God of the Dead, had himself risen from the dead, had been acquitted by the gods of heaven after a searching trial, and had the power to "make men and women to be born again" and "to renew life"—because of his truth and righteousness—they came to regard him as the Judge as well as the God of the Dead. As time went on, and moral and religious ideas developed among the Egyptians, it became certain to them that only those who had satisfied Osiris as to their truth-speaking and honest dealing upon earth could

hope for admission into his kingdom.

A statute of the family of Osiris, from the Louvre.



Papyrus of Ani. *From left to right: gates and entrances to hell; Ani and his wife; God Iunmutef, the god of the fertility.*

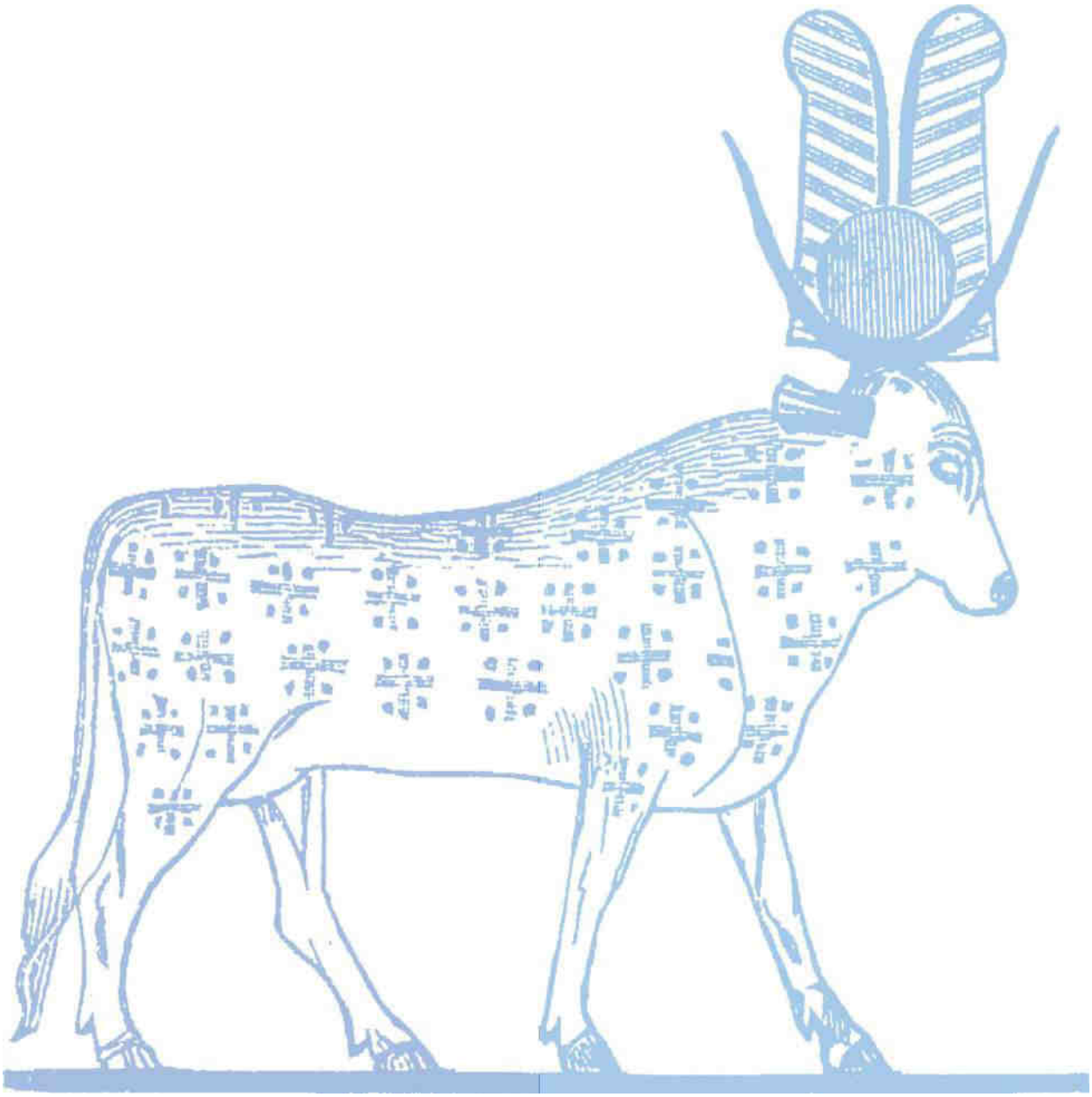
When the power of Osiris became predominant in the Under World, and his fame as a just and righteous judge became well established among the natives of Lower and Upper Egypt, it was universally believed that after death all men would appear before him in his dread Hall of Judgment to receive their reward or their sentence of doom. The writers of the Pyramid Texts, more than fifty-five centuries ago, dreamed of a time when heaven and earth and men did not exist, when the gods had not yet been born, when death had not been created, and when anger, speech (?), cursing and rebellion were unknown. But that time was very remote, and long before the great fight took place between Horus and Set, when the former lost his eye and the latter was wounded in a vital part of his body. Meanwhile, death had come into the world, and since the religion of Osiris gave man a hope of escape from death, and the promise of everlasting life of the peculiar kind that appealed to the great mass of the Egyptian people, the spread of the cult of Osiris and its ultimate triumph over all forms of religion in Egypt were assured. Under the early dynasties the priesthood of Anu (the On of the Bible) strove to make their Sun-god Ra pre-eminent in Egypt, but the cult of this god never appealed to the people as a whole. It was embraced by the pharaohs, their high officials, some of the nobles, and the official priesthood, but the reward which its doctrine offered was not popular

with the materialistic Egyptians. A life passed in the Boat of Ra with the gods, being arrayed in light and fed upon light, made no appeal to the ordinary folk, since Osiris offered them as a reward a life in the Field of Reeds, the Field of Offerings of Food, and the Field of the Grasshoppers, and everlasting existence in a transmuted and beautified body among the resurrected bodies of father and mother, wife and children, kinsfolk and friends.

But, as according to the cult of Ra, the wicked, the rebels, and the blasphemers of the Sun-god suffered swift and final punishment, so also all those who had sinned against the stern moral Law of Osiris, and who had failed to satisfy its demands, paid the penalty without delay. The Judgment of Ra was held at sunrise, and the wicked were thrown into deep pits filled with fire, and their bodies, souls, shadows and hearts were consumed forthwith. The Judgment of Osiris took place near Abydos, probably at midnight, and a decree of swift annihilation was passed by him on the damned. Their heads were cut off by the headsman of Osiris, who was called Shesmu, and their bodies dismembered and destroyed in pits of fire. There was no eternal punishment for men, for the wicked were annihilated quickly and completely; but inasmuch as Osiris sat in judgment and doomed the wicked to destruction daily, the infliction of punishment never ceased.

THE JUDGMENT OF OSIRIS

The oldest religious texts suggest that the Egyptians always associated the Last Judgment with the weighing of the heart in a pair of scales, and in the illustrated papyri of the Book of the Dead great prominence is always given to the vignettes in which this weighing is being carried out. The heart, ab, was taken as the symbol of all the emotions, desires, and passions, both good and evil, and out of it proceeded the issues of life. It was intimately connected with the ka—the double or personality of a man—and several short spells in the book PER-T EM HRU were composed to ensure its preservation (Chapters XXVI–XXXB). The great Chapter of the Judgment of Osiris, the CXXVth, is divided into three parts, which are sometimes (as in the Papyrus of Ani) prefaced by a Hymn to Osiris. The first part contains the following, which was said by the deceased when he entered the Hall of Maati, in which Osiris sat in judgment:



“Homage to thee, O Great God, Lord of Maati, I have come to thee, O my Lord, that I may behold thy beneficence. I know thee, and I know thy name, and the names of the Forty-Two who live with thee in the Hall of Maati, who keep ward over sinners, and feed upon their blood on the day of estimating characters before Un-Nefer...Behold, I have come to thee, and I have brought maat (i.e., truth, integrity) to thee. I have destroyed sin for thee. I have not sinned against men. I have not oppressed [my] kinsfolk. I have done no wrong in the place of truth. I have not known worthless folk. I have not wrought evil. I have not defrauded the oppressed one of his goods. I have not done the things

that the gods abominate. I have not vilified a servant to his master. I have not caused pain. I have not let any man hunger. I have made no one to weep. I have not committed murder. I have not commanded any to commit murder for me. I have inflicted pain on no man. I have not defrauded the temples of their oblations. I have not purloined the cakes of the gods. I have not stolen the offerings to the spirits (i.e., the dead). I have not committed fornication. I have not polluted myself in the holy places of the god of my city. I have not diminished from the bushel. I did not take from or add to the acre-measure. I did not encroach on the fields [of others]. I have not added to the weights of the scales. I have not misread the pointer of the scales. I have not taken milk from the mouths of children. I have not driven cattle from their pastures. I have not snared the birds of the gods. I have not caught fish with fish of their kind. I have not stopped water [when it should flow]. I have not cut the dam of a canal. I have not extinguished a fire when it should burn. I have not altered the times of the chosen meat offerings. I have not turned away the cattle [intended for] offerings. I have not repulsed the god at his appearances. I am pure. I am pure. I am pure. I am pure...."

The sarcophagus burial chamber from the tomb of King Tutankhamun, Valley of the Kings, Egypt.

Banquet guests of the funeral of Ramose, a governor of Thebes during the kingdom of Amenhotep III, from the Tomb of Ramose, Dayr al-Bahri, Valley of the Nobles.

In the second part of Chapter CXXV, Osiris is seen seated at one end of the Hall of Maati accompanied by the two goddesses of Law and Truth, and the Forty-Two gods who are there to assist him. Each of the Forty-Two gods represents one of the nomes of Egypt and has a symbolic name. When the deceased had repeated the magical names of the doors of the Hall, he entered it and saw these gods arranged in two rows, twenty-one on each side of the Hall. At the end, near Osiris, were the Great Scales, under the charge of Anpu (Anubis), and the monster Amemit, the Eater of the Dead, i.e., of the hearts of the wicked who were condemned in the Judgment of Osiris. The deceased advanced along the Hall and, addressing each of the Forty-Two gods by his name, declared that he had not committed a certain sin, thus:

"O Usekh-nemmit, comer forth from Anu, I have not committed sin.

O Fenti, comer forth from Khemenu, I have not robbed.

O Neha-hau, comer forth from Re-stau, I have not killed men.

O Neba, comer forth in retreating, I have not plundered the property of God.

O Set-qesu, comer forth from Hensu, I have not lied.

O Uammti, comer forth from Khebt, I have not defiled any man's wife.

O Maa-anuf, comer forth from Per-Menu, I have not defiled myself.

O Tem-Sep, comer forth from Tetu, I have not cursed the king.

O Nefer-Tem, comer forth from Het-ka-Ptah, I have not acted deceitfully; I have not committed wickedness.

O Nekhen, comer forth from Heqat, I have not turned a deaf ear to the words of the Law (or Truth)."

Egyptian mummy in an open casket.

The names of most of the Forty-Two gods are not ancient, but were invented by the priests probably about the same time as the names in the Book of Him that is in the Tuat and the Book of Gates, i.e., between the XIIth and the XVIIIth dynasties. Their artificial character is shown by their meanings. Thus Usekh-nemmit means "He of the long strides"; Fenti means "He of the Nose"; Neha-

hau means "Stinking-members"; Set-qesu means "Breaker of bones," etc. The early Egyptologists called the second part of the CXXVth Chapter the "Negative Confession," and it is generally known by this somewhat inexact title to this day.

In the third part of the CXXVth Chapter comes the address which the deceased made to the gods after he had declared his innocence of the sins enumerated before the Forty-Two gods. He says: "Homage to you, O ye gods who dwell in your Hall of Maati. I know you and I know your names. Let me not fall under your slaughtering knives. Bring not my wickedness to the notice of the god whose followers ye are. Let not the affair [of my judgment] come under your jurisdiction. Speak ye the Law (or truth) concerning me before Neb-er-tcher, for I performed the Law (or, truth) in Ta-mera (i.e., Egypt). I have not blasphemed the God. No affair of mine came under the notice of the king in his day. Homage to you, O ye who are in your Hall of Maati, who have no lies in your bodies, who live on truth, who eat truth before Horus, the dweller in his disk, deliver ye me from Babai who liveth upon the entrails of the mighty ones on the day of the Great Reckoning (APT AAT). Behold me! I have come to you without sin, without deceit (?), without evil, without false testimony (?) I have not done an [evil] thing. I live upon truth and I feed upon truth. I have performed the behests of men, and the things that satisfy the gods. I have propitiated the God [by doing] His will. I have given bread to the hungry, water to the thirsty, raiment to the naked, and a boat to him that needed one. I have made holy offerings to the gods, and sepulchral offerings to the beautified dead. Be ye then my saviors, be ye my protectors, and make no accusation against me before the Great God. I am pure of mouth, and clean of hands; therefore it hath been said by those who saw me, 'Come in peace, come in peace.'"

The deceased then addresses Osiris, and says, "Hail, thou who art exalted upon thy standard, thou Lord of the Atefu Crown, whose name is 'Lord of Winds,' save me from thy Messengers (or Assessors) with uncovered faces, who bring charges of evil and make shortcomings plain, because I have performed the Law (or Truth) for the Lord of the Law (or Truth). I have purified myself with washings in water, my back hath been cleansed with salt, and my inner parts are in the Pool of Truth. There is not a member of mine that lacketh truth." From the lines that follow the above in the Papyrus of Nu, it

seems as though the judgment of the deceased by the Forty-Two gods was preliminary to the final judgment of Osiris. At all events, after questioning him about the performance of certain ceremonies, they invited him to enter the Hall of Maati, but when he was about to do so, the porter, the door-bolts, the various parts of the door and its frame, and the floor refused to permit him to enter until he had repeated their magical names. When he had pronounced these correctly, the porter took him in and presented him to Maau (?)-Taui, who was Thoth himself. When asked by him why he had come the deceased answered, "I have come that report may be made of me." Then Thoth said, "What is thy condition?" And the deceased replied, "I am purified from evil things, I am free from the wickedness of those who lived in my days; I am not one of them." On this Thoth said, "Thou shalt be reported. [Tell me:] Who is he whose roof is fire, whose walls are living serpents, and whose floor is a stream of water? Who is he?" The deceased having replied "Osiris," Thoth then led him forward to the god Osiris, who received him, and promised that subsistence should be provided for him from the Eye of Ra.

In great papyri of the Book of the Dead such as those of Nebseni, Nu, Ani, Hunefer, etc., the Last Judgment, or the "Great Reckoning," is made the most prominent scene in the whole work, and the vignette in which it is depicted is several feet long. The most complete form of it is given in the Papyrus of Ani, and may be thus described: At one end of the Hall of Maati Osiris is seated on a throne within a shrine made in the form of a funerary coffer; behind him stand Isis and Nephthys. Along one side of the Hall are seated the gods Harmachis, Tem, Shu, Tefnut, Geb, Nut, Isis and Nephthys, Horus, Hathor, Hu and Saa, who are to serve as the divine jury; these formed the "Great Company of the Gods" of Anu (Heliopolis). By these stands the Great Balance, and on its pillar sits the dog-headed ape Astes, or Astenu, the associate of Thoth. The pointer of the Balance is in the charge of Anpu. Behind Anpu are Thoth the scribe of the gods, and the monster Amemit, with the head of a crocodile, the forepaws and shoulders of a lion, and the hindquarters of a hippopotamus; the duty of the last-named was to eat up the hearts that were light in the balance. On the other side of the Balance, Ani, accompanied by his wife, is seen standing with head bent low in adoration, and between him and the Balance stand the two goddesses who nurse and rear children, Meskhenet and Rennet, Ani's soul, in the form of a man-headed hawk, a portion of his body, and his luck Shai. Since the heart was considered to be the seat of all will, emotion,

feeling, reason and intelligence, Ani's heart is seen in one pan of the Balance, and in the other is the feather, symbolic of truth and righteousness. Whilst his heart was in the Balance, Ani, repeating the words of Chapter XXXB of the Book of the Dead, addressed it, saying, "My heart of my mother! My heart of my mother! My heart of my being! Make no stand against me when testifying, thrust me not back before the Tchatchaut (i.e., the overseers of Osiris), and make no failure in respect of me before the Master of the Balance. Thou art my Ka, the dweller in my body, uniting (?) and strengthening my members. Thou shalt come forth to the happiness to which we advance. Make not my name to stink with the officers [of Osiris] who made men, utter no lie against me before the Great God, the Lord of Amentt."

Then Thoth, the Judge of Truth, of the Great Company of the Gods who are in the presence of Osiris, saith to the gods, "Hearken ye to this word: In very truth the heart of Osiris hath been weighed, and his soul hath borne testimony concerning him; according to the Great Balance his case is truth (i.e., just). No wickedness hath been found in him. He did not filch offerings from the temples. He did not act crookedly, and he did not vilify folk when he was on earth."

And the Great Company of the Gods say to Thoth, who dwelleth in Khemenu (Hermopolis): "This that cometh forth from thy mouth of truth is confirmed (?) The Osiris, the scribe Ani, true of voice, hath testified. He hath not sinned and [his name] doth not stink before us; Amemit (i.e., the Eater of the Dead) shall not have the mastery over him. Let there be given unto him offerings of food and an appearance before Osiris, and an abiding homestead in the Field of Offerings as unto the Followers of Horus."

Thus the gods have declared that Ani is "true of voice," as was Osiris, and they have called Ani "Osiris," because in his purity of word and deed he resembled that god. In all the copies of the Book of the Dead the deceased is always called "Osiris," and as it was always assumed that those for whom they were written would be found innocent when weighed in the Great Balance, the words "true of voice," which were equivalent in meaning to "innocent and acquitted," were always written after their names. It may be noted in passing that when Ani's heart was weighed against Truth, the beam of the Great Balance remained perfectly horizontal. This suggests that the gods did not expect the heart of the deceased to "kick the beam," but were quite

satisfied if it exactly counterbalanced Truth. They demanded the fulfilment of the Law and nothing more, and were content to bestow immortality upon the man on whom Thoth's verdict was "he hath done no evil."

A room from the tomb of Sarenput II. The rough translation of the wall is, "Blessed in the service of Satet, mistress of the Elephantine and of Nekhbet, Nabure-Nakht." Nabure-Nakht was another name for Sarenput.

In accordance with the command of the gods Ani passes from the Great Balance to the end of the Hall of Maati where Osiris is seated, and as he approaches the god Horus, the son of Isis, takes him by the hand and leads him forward, and standing before his father Osiris says, "I have come to thee, Un-Nefer, I have brought to thee the Osiris Ani. His heart is righteous [and] hath come forth from the Balance. It hath no sin before any god or any goddess. Thoth hath set down his judgment in writing, and the Company of the Gods have declared on his behalf that [his] evidence is very true. Let there be given unto him of the bread and beer which appear before Osiris. Let him be like the Followers of Horus for ever!" Next we see Ani kneeling in adoration before Osiris, and he says, "Behold, I am in thy presence, O Lord of Amentt. There is

no sin in my body. I have not uttered a lie knowingly. [I have] no duplicity (?) Grant that I may be like the favoured (or rewarded) ones who are in thy train." Under favour of Osiris Ani then became a sahu, or "spirit-body," and in this form passed into the Kingdom of Osiris.

THE KINGDOM OF OSIRIS

According to the Book of Gates and the other "Guides" to the Egyptian Under World, the Kingdom of Osiris formed the Sixth Division of the Tuat. In very early times it was situated in the Western Delta, but after the XIIth dynasty theologians placed it near Abydos in Upper Egypt, and before the close of the Dynastic Period the Tuat of Osiris had absorbed the Under World of every nome of Egypt. When the soul in its beautified or spirit body arrived there, the ministers of Osiris took it to the homestead or place of abode which had been allotted to it by the command of Osiris, and there it began its new existence. The large vignette to the CXth Chapter shows us exactly what manner of place the abode of the blessed was. The country was flat and the fields were intersected by canals of running water in which there were "no fish and no worms" (i.e., water snakes). In one part of it were several small islands, and on one of them Osiris was supposed to dwell with his saints. It was called the "Island of Truth," and the ferry-man of Osiris would not convey to it any soul that had not been declared "true of word" by Thoth, Osiris and the Great Gods at the "Great Reckoning." The portion of the Kingdom of Osiris depicted in the large Books of the Dead represents in many respects a typical Egyptian farm, and we see the deceased engaged in ploughing and reaping and driving the oxen that are treading out the corn. He was introduced into the Sekhet Heteput (a section of the Sekhet Aaru, i.e., "Field of Reeds," or the "Elysian Fields") by Thoth, and there he found the souls of his ancestors, who were joined to the Company of the Gods. One corner of this region was specially set apart for the dwelling place of the aakhu, i.e., beautified souls, or spirit-souls, who were said to be seven cubits in height, and to reap wheat or barley which grew to a height of three cubits. Near this spot were moored two boats that were always ready for the use of the denizens of that region; they appear to have been "spirit boats," i.e., boats which moved of themselves and carried the beautified wheresoever they wanted to go without any trouble or fatigue on their part.

Papyrus of the Book of the Dead, *from the Ptolemaic Period, 4th to 1st centuries B.C.*

Troops of funerary servant figures in the name of Neferibreheb, Memphis, Egypt, 500 B.C. An ushabti (also called shabti, shawabti, or, plural, ushabtiu) was a funerary figurine used in ancient Egypt that served the deceased in the afterlife.

How the beautified passed their time in the Kingdom of Osiris may be seen from the pictures cut on the alabaster sarcophagus of Seti I, now preserved in Sir John Soane's Museum in Lincoln's Inn Fields. We see them occupied in producing the celestial food on which they and the god lived. Some are tending the wheat plants as they grow, and others are reaping the ripe grain. In the texts that accompany the scenes the ears of wheat are said to be the "members of Osiris," and the wheat plant is called the maat plant. Osiris was the Wheat-god and also the personification of Maat (i.e., Truth), and the beautified lived upon the body of their god and ate him daily, and the substance of him was the "Bread of Everlastingness," which is mentioned in the Pyramid Texts. The beautified are described as "Those who have offered up incense to the gods,

and whose kau (i.e., doubles, or persons) have been washed clean. They have been reckoned up and they are maat (i.e., Truth) in the presence of the Great God who destroyeth sin." Osiris says to them, "Ye are truth of truth; rest in peace." And of them he says, "They were doers of truth whilst they were upon earth; they did battle for their god, and they shall be called to the enjoyment of the Land of the House of Life with Truth. Their truth shall be reckoned to them in the presence of the Great God who dtestroyeth sin." Then addressing them again Osiris says, "Ye are beings of Truth, O ye Truths. Take ye your rest because of what ye have done, becoming even as those who are in my following, and who direct the House of Him whose Soul is holy. Ye shall live there even as they live, and ye shall have dominion over the cool waters of your land. I command that ye have your being to the limit [of that land] with Truth and without sin." In these passages we have the two conceptions of Osiris well illustrated. As the Wheat-god he would satisfy those who wished for a purely material, agricultural heaven, where hunger would be unknown and where the blessed would be able to satisfy every physical desire and want daily; and as the God of Truth, of whom the spiritually minded hoped to become the counterpart, he would be their hope, and consolation, and the image of the Eternal God.

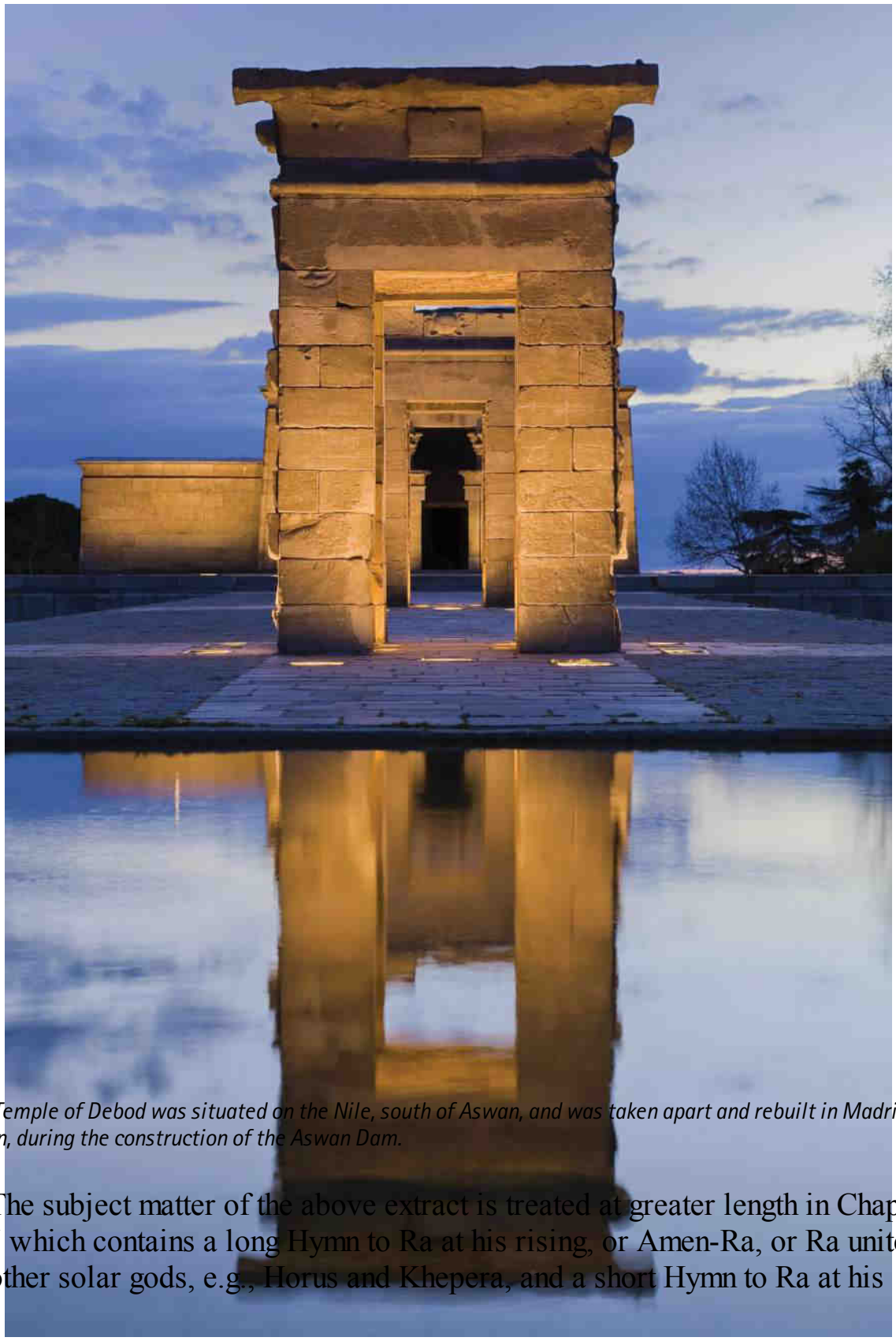
CHAPTER IX

A SHORT DESCRIPTION OF THE "DOORS," OR CHAPTERS OF THE BOOK OF THE DEAD

All the great papyri of the Book of the Dead begin with a Hymn to Ra, who from the period of the IVth dynasty was the "King of the Gods" of Egypt. His cult was finally "established" under the Vth dynasty when the king of Egypt began to call himself in official documents and monuments "Son of the Sun," Sa Ra. This Hymn is supposed to be sung by the deceased, who says:

"Homage to thee, O Ra, at thy beauteous rising. Thou risest, thou risest; thou shinest, thou shinest at the dawn. Thou art King of the Gods, and the Maati goddesses embrace thee. The Company of the Gods praise thee at sunrise and at sunset. Thou sailest over the heights of heaven and thy heart is glad. Thy Morning Boat meeteth thy Evening Boat with fair winds. Thy father is the Sky-god and thy mother is the Sky-goddess, and thou art Horus of the Eastern and Western skies ... O thou Only One, O thou Perfect One, O thou who art eternal, who art never weak, whom no mighty one can abase; none hath dominion over the things which appertain to thee. Homage to thee in thy characters of Horus, Tem, and Khepera, thou Great Hawk, who makest man to rejoice by thy beautiful face. When thou risest men and women live. Thou renewest thy youth, and dost set thyself in the place where thou wast yesterday. O Divine Youth, who art self-created, I cannot comprehend thee. Thou art the lord of heaven and earth, and didst create beings celestial and beings terrestrial. Thou art the God One, who camest into being in the beginning of time. Thou didst create the earth, and man, thou didst make the sky and the celestial river Hep; thou didst make the waters and didst give life unto all that therein is. Thou hast knit together the mountains, thou hast made mankind and the beasts of the field to come into being, and hast made the heavens and the earth. The fiend Nak is overthrown, his arms are cut off. O thou Divine Youth, thou heir of everlastingness, self-begotten and self-born, One, Might, of myriad forms and aspects, Prince of An (i.e., On), Lord of Eternity, Everlasting Ruler, the Company of the Gods rejoice in thee. As thou risest thou growest greater: thy rays are upon all faces. Thou art unknowable, and no tongue can describe thy similitude; thou existest alone. Millions of years have passed over the world, I cannot tell the number of those through which thou hast passed. Thou

journeyest through spaces [requiring] millions of years [to pass over] in one little moment of time, and then thou settest and dost make an end of the hours."



The Temple of Debod was situated on the Nile, south of Aswan, and was taken apart and rebuilt in Madrid, Spain, during the construction of the Aswan Dam.

The subject matter of the above extract is treated at greater length in Chapter XV, which contains a long Hymn to Ra at his rising, or Amen-Ra, or Ra united to other solar gods, e.g., Horus and Khepera, and a short Hymn to Ra at his

setting. In the latter the welcome which Ra receives from the dwellers in Amentt (i.e., the Hidden Place, like the Greek "Hades") is emphasized thus:

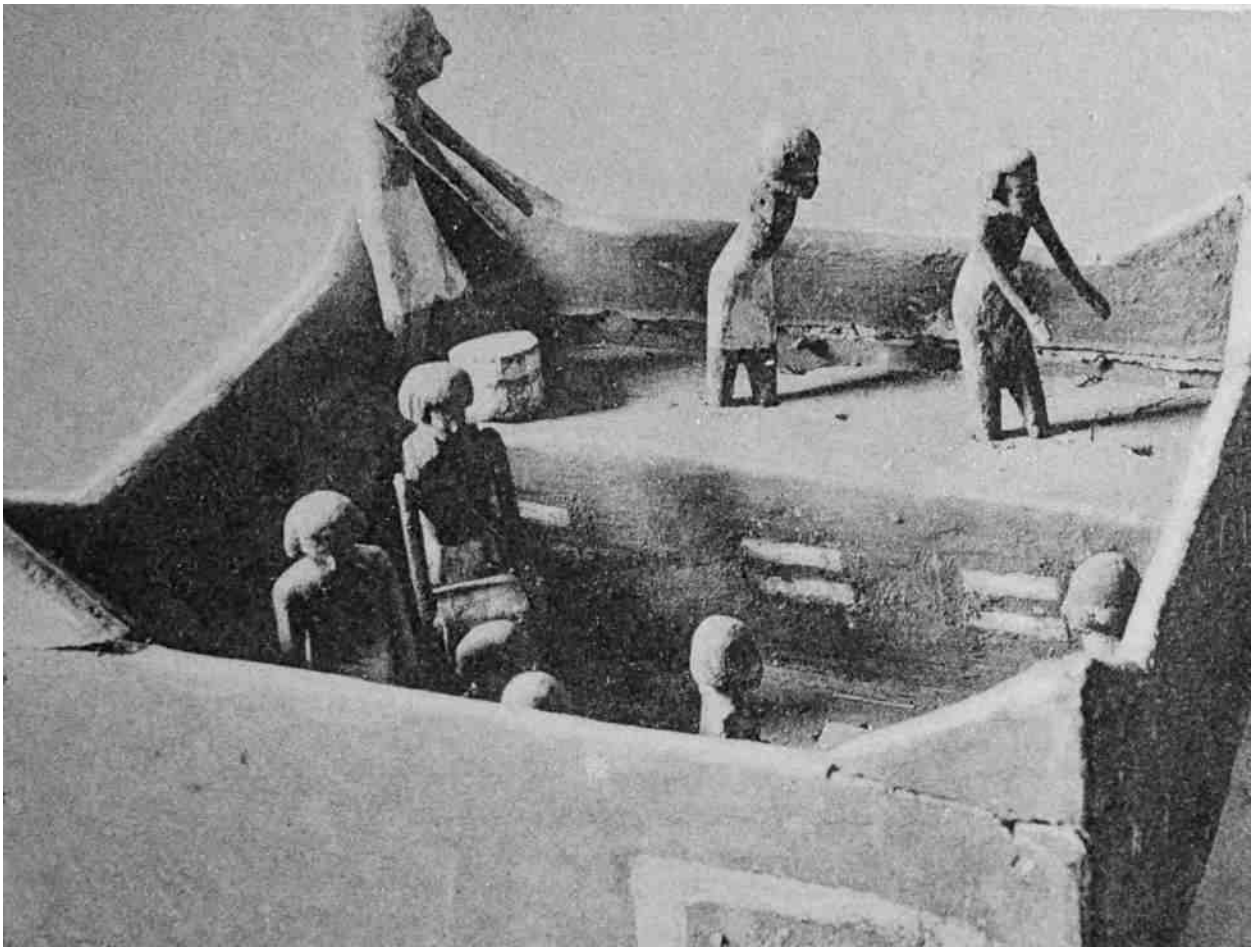
"All the beautified dead (Aakhu) in the Tuat receive him in the horizon of Amentt. They shout praises of him in his form of Tem (i.e., the setting sun). Thou didst rise and put on strength, and thou settest, a living being, and thy glories are in Amentt. The gods of Amentt rejoice in thy beauties (or beneficence). The hidden ones worship thee, the aged ones bring thee offerings and protect thee. The Souls of Amentt cry out, and when they meet thy Majesty (Life, Strength, Health be to thee!) they shout 'Hail! Hail!' The lords of the mansions of the Tuat stretch out their hands to thee from their abodes, and they cry to thee, and they follow in thy bright train, and the hearts of the lords of the Tuat rejoice when thou sendest thy light into Amentt. Their eyes follow thee, they press forward to see thee, and their hearts rejoice at the sight of thy face. Thou hearkenest to the petitions of those who are in their tombs, thou dispellest their helplessness and drivest away evil from them. Thou givest breath to their nostrils. Thou art greatly feared, thy form is majestic, and very greatly art thou beloved by those who dwell in the Other World."

The Introductory Hymn to Ra is followed by a Hymn to Osiris, in which the deceased says:

"Glory be to thee, O Osiris Un-Nefer, thou great god in Abtu (Abydos), King of Eternity, Lord of Everlastingness, God whose existence is millions of years, eldest son of Nut, begotten by Geb, the Ancestor-Chief, Lord of the Crowns of the South and the North, Lord of the High White Crown. Thou art the Governor of gods and of men and hast received the sceptre, the whip, and the rank of thy Divine Fathers. Let thy heart in Amentt be content, for thy son Horus is seated upon thy throne. Thou art Lord of Tetu (Busiris) and Governor of Abtu (Abydos). Thou makest fertile the Two Lands (i.e., all Egypt) by [thy] true word before the Lord to the Uttermost Limit.... Thy power is widespread, and great is the terror of thy name 'Osiris.' Thou endurest for all eternity in thy name of 'Un-Nefer' (i.e., Beneficent Being). Homage to thee, King of kings, Lord of lords, Governor of governors, who from the womb of the Sky-goddess hast ruled the World and the Under World. Thy limbs are as silver-gold, thy hand is blue like lapis-lazuli, and the space on either side of thee is of the color of turquoise (or emerald). Thou god An of millions of years, thy body is

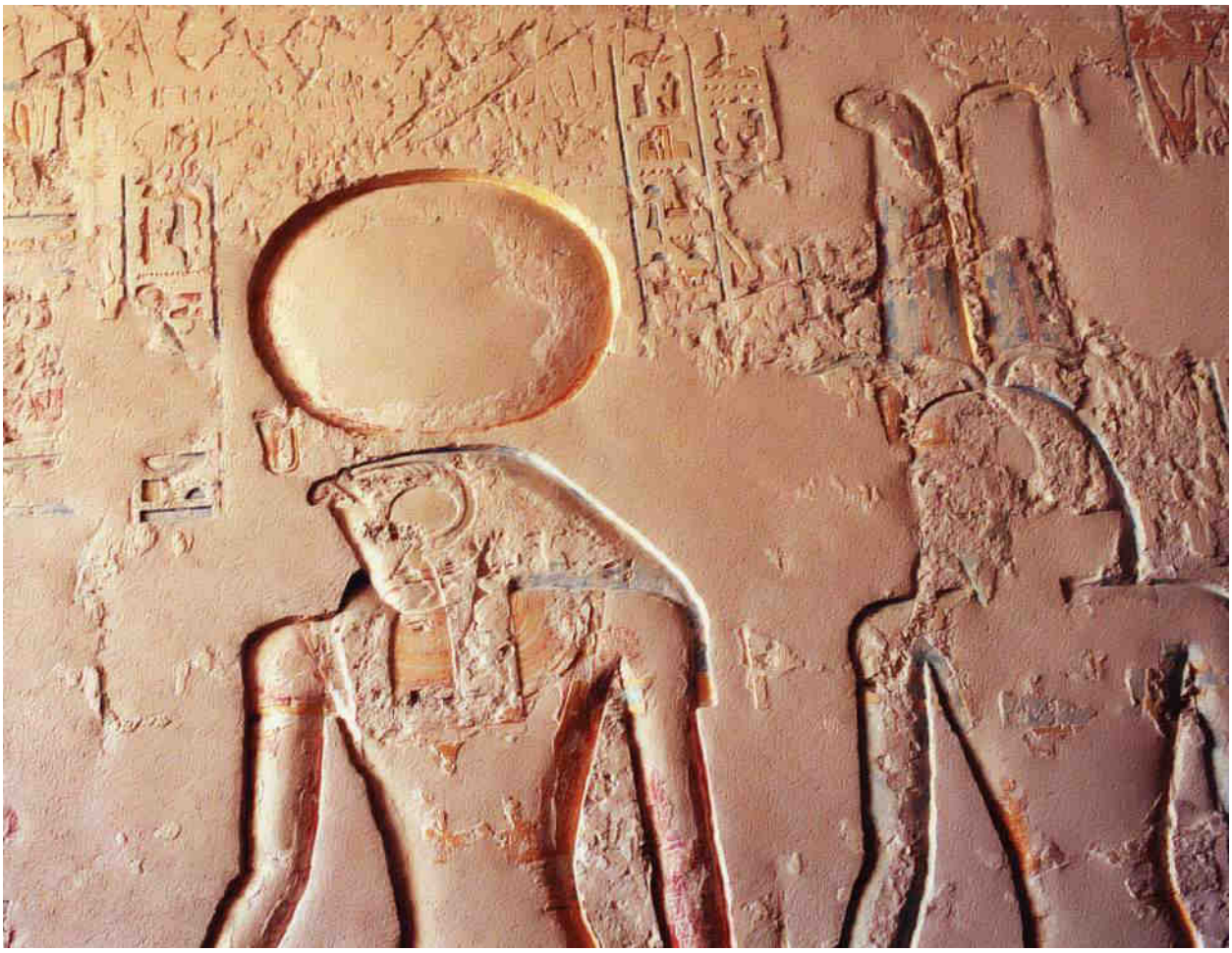
all-pervading, O dweller in the Land of Holiness, thy face is beautiful ... the gods come before thee bowing low. They hold thee in fear. They withdraw and retreat when they see the awfulness of Ra upon thee; the [thought] of the conquests of thy Majesty is in their hearts. Life is with thee.

"Let me follow thy Majesty as when I was on earth, let my soul be summoned, and let it be found near the Lords of Truth. I have come to the City of God, the region that is eternally old, with my soul (ba), double (ka) and spirit-soul (aakhu), to be a dweller in this land. Its God is the Lord of Truth ... he giveth old age to him that worketh Truth, and honour to his followers, and at the last abundant equipment for the tomb, and burial in the Land of Holiness. I have come unto thee, my hands hold Truth, and there is no falsehood in my heart ... Thou hast set Truth before thee: I know on what thou livest. I have committed no sin in this land, and I have defrauded no man of his possessions." (Chapter CLXXXIII.)



Model of a granary from the Mortuary Temple of Mentuhotep II at Deir el-Bahari, Naville Tomb No. 3.

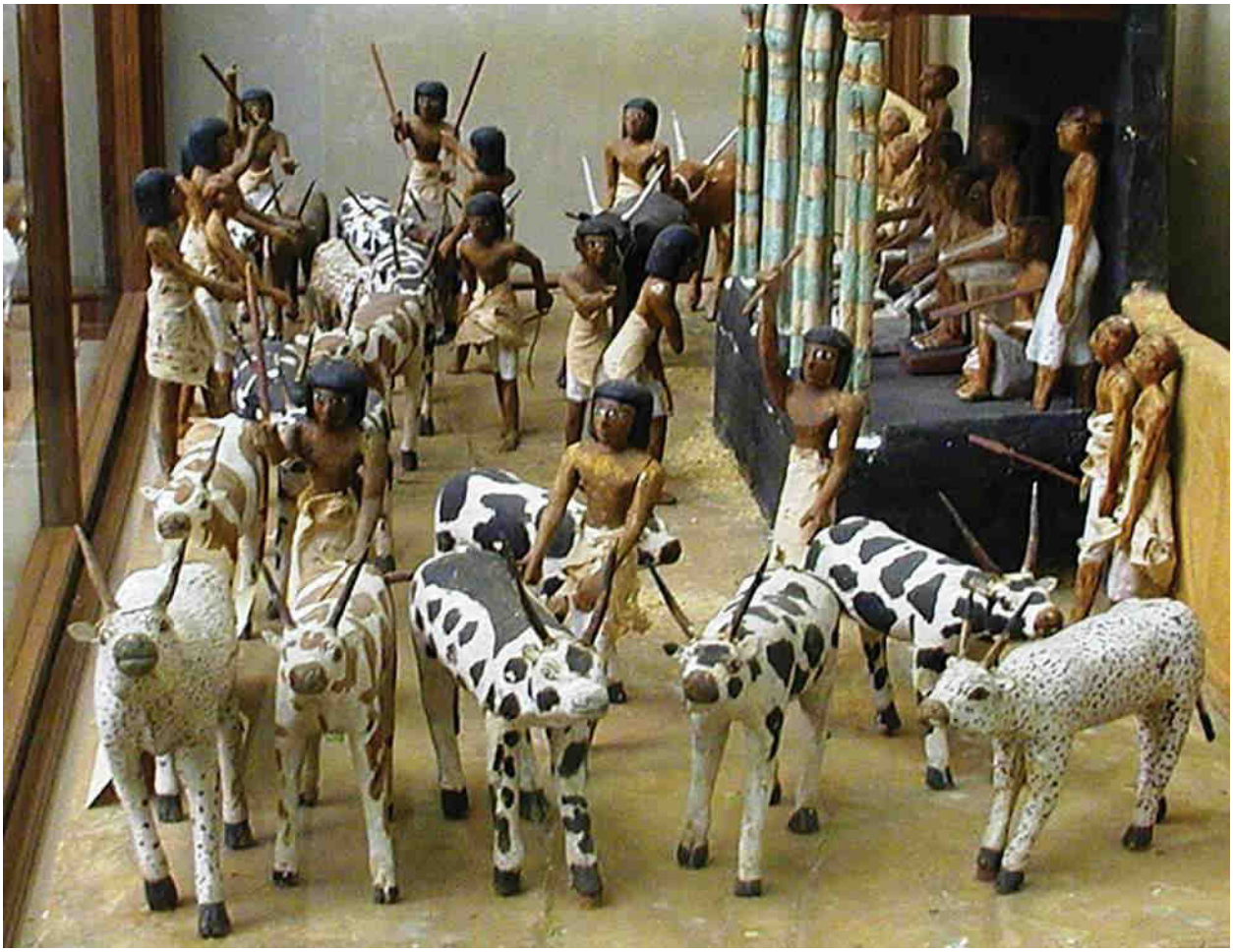
Chapter I was recited by the priest who accompanied the mummy to the tomb and performed the burial ceremonies there. In it the priest (kher heb) assumed the character of Thoth and promised the deceased to do for him all that he had done for Osiris in days of old. Chapter IB gave the sahu, or "spirit-body," power to enter the Tuat immediately after the burial of the material body, and delivered it from the Nine Worms that lived on the dead. Chapters II–IV are short spells written to give the deceased power to revisit the earth, to join the gods, and to travel about the sky. Chapters V and VI provided for the performance of agricultural labours in the Other World. The text of Chapter VI was cut on figures made of stone, wood, etc. (ushabtiu), which were placed in the tomb, and when the deceased recited it, these figures became alive and did everything he wished. The shabti figure took the place of the human funerary sacrifice which was common all over Egypt before the general adoption of the cult of Osiris under the XIIth dynasty. About 700 ushabtiu figures were found in the tomb of Seti I, and many of them are in the British Museum. Chapter VII is a spell to destroy the Great Serpent Aapep, the Arch-enemy of Horus the Elder, Ra, Osiris, Horus, son of Isis, and of every follower of Osiris. Chapters VIII and IX secured a passage for the deceased through the Tuat, and Chapters X and XI gave him power over the enemies he met there. Chapters XII and XIII gave him great freedom of movement in the Kingdom of Osiris. Chapter XIV is a prayer in which Osiris is entreated to put away any feeling of dissatisfaction that he may have for the deceased, who says, "Wash away my sins, Lord of Truth; destroy my transgressions, wickedness and iniquity, O God of Truth. May this god be at peace with me. Destroy the things that are obstacles between us. Give me peace, and remove all dissatisfaction from thy heart in respect of me."



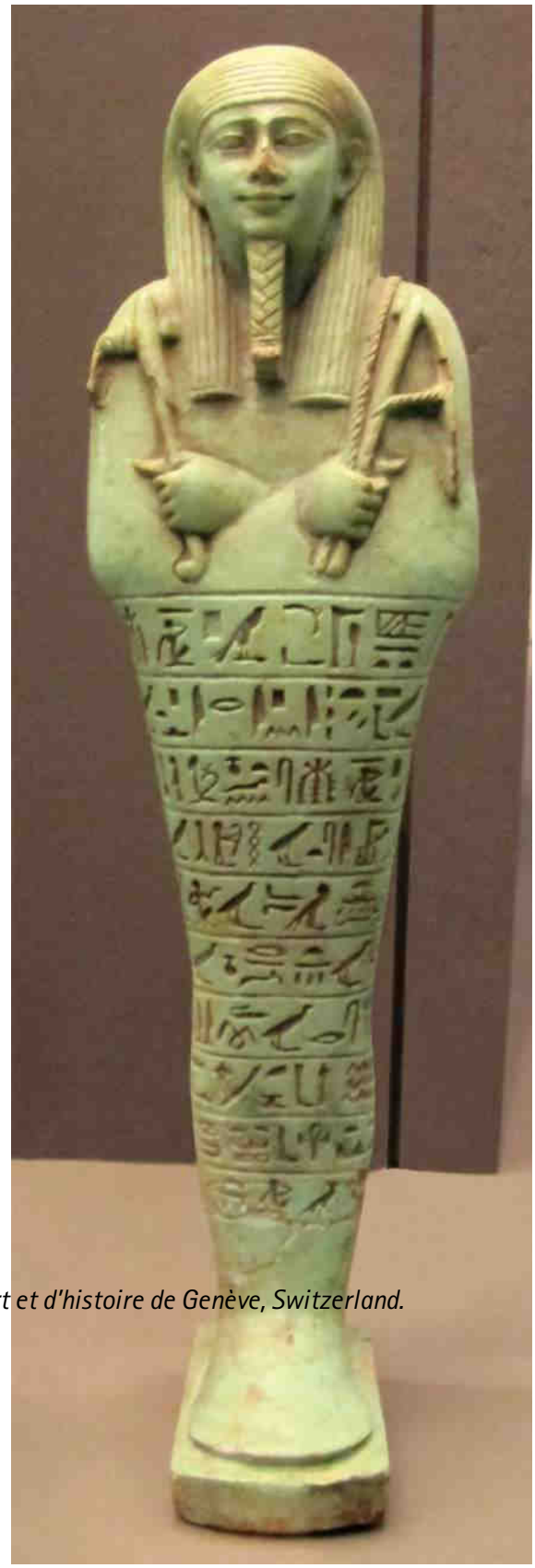
Horus and Amon from the tomb of Rameses IV.

Chapter XV has several forms, and each of them contains Hymns to Ra, which were sung daily in the morning and evening. Chapter XVI is only a vignette that illustrates Chapter XV; Chapter XVII is a very important chapter, for it contains statements of divine doctrine as understood by the priests of Heliopolis. The opening words are, "I am Tem in rising. I am the Only One. I came into being in Nu (the Sky). I am Ra, who rose in primeval time, ruler of what he had made." Following this comes the question, "Who is this?" and the answer is, "It is Ra who rose in the city of Hensu, in primeval time, crowned as king. He existed on the height of the Dweller in Khemenu (i.e., Thoth of Hermopolis) before the pillars that support the sky were made." Chapter XVIII contains the Addresses to Thoth, who is entreated to make the deceased to be declared innocent before the gods of Heliopolis, Busiris, Latopolis, Mendes, Abydos, etc. These addresses formed a very powerful spell which was used by Horus, and when he recited it four times all his enemies were overthrown

and cut to pieces. Chapters XIX and XX are variant forms of Chapter XVIII. Chapters XXI–XXIII secured the help of Thoth in "opening the mouth" of the deceased, whereby he obtained the power to breathe and think and drink and eat. Thoth recited spells over the gods whilst Ptah untied the bandages and Shu forced open their mouths with an (?) iron knife. Chapter XXIV gave to the deceased a knowledge of the "words of power" (hekau) which were used by the great god Tem-Khepera, and Chapter XXV restored to him his memory. Five chapters, XXVI–XXX, contain prayers and spells whereby the deceased obtained power over his heart and gained absolute possession of it. The most popular prayer is that of Chapter XXXB which, according to its rubric, was "found," i.e., edited, by Herutataf, the son of the great Cheops, about 3600 B.C. This prayer was still in use in the early years of the Christian Era. In the Papyrus of Nu it is associated with Chapter LXIV, and the earliest form of it was probably in existence under the Ist dynasty.



Wooden model of a high administrator counting his cattle from the XIth dynasty.



Ushabti from the Musée d'art et d'histoire de Genève, Switzerland.

Ushabti from the Louvre, France.

Mummification began in the IInd dynasty (around 3400 B.C.). By the IVth dynasty (about 2600 B.C.) Egyptian embalmers began to perform mummification that we know today.

Chapters XXXI–XLII were written to deliver the deceased from the Great Crocodile Sui, the Serpents Rerek and Seksek, and the Lynx with its deadly claws, the Beetle Apshait, the terrible Merti snake-goddesses, and a group of three particularly venomous serpents, Aapep a personification of Set the god of evil, the Eater of the Ass, and a series of beings who lived by slaughtering the souls of the dead. In Chapter XLII every member of the deceased is put under the protection of, or identified with, a god or goddess, e.g., the hair with Nu, the face with Aten (i.e., the solar disk), the eyes with Hathor, and the deceased exclaims triumphantly, "There is no member of my body which is not the member of a god." Chapter XLIII contains a spell to prevent the decapitation of the deceased, who assumes in it the character of Osiris the Lord of Eternity. Chapter XLIV presents an ancient and mighty spell, the recital of which prevented the deceased from dying a second time. Chapters XLV and XLVI preserved the mummy of the deceased from decay, and Chapter XLVII prevented the removal of his seat or throne. Chapter L enabled the deceased to avoid the block of execution of the god Shesmu. Chapters LI–LIII provided the deceased with pure food and clean water from the table of the gods; he lived upon what they lived upon, and so became one with them. Chapters LIV–LXII gave the deceased power to obtain cool water from the Celestial Nile and the

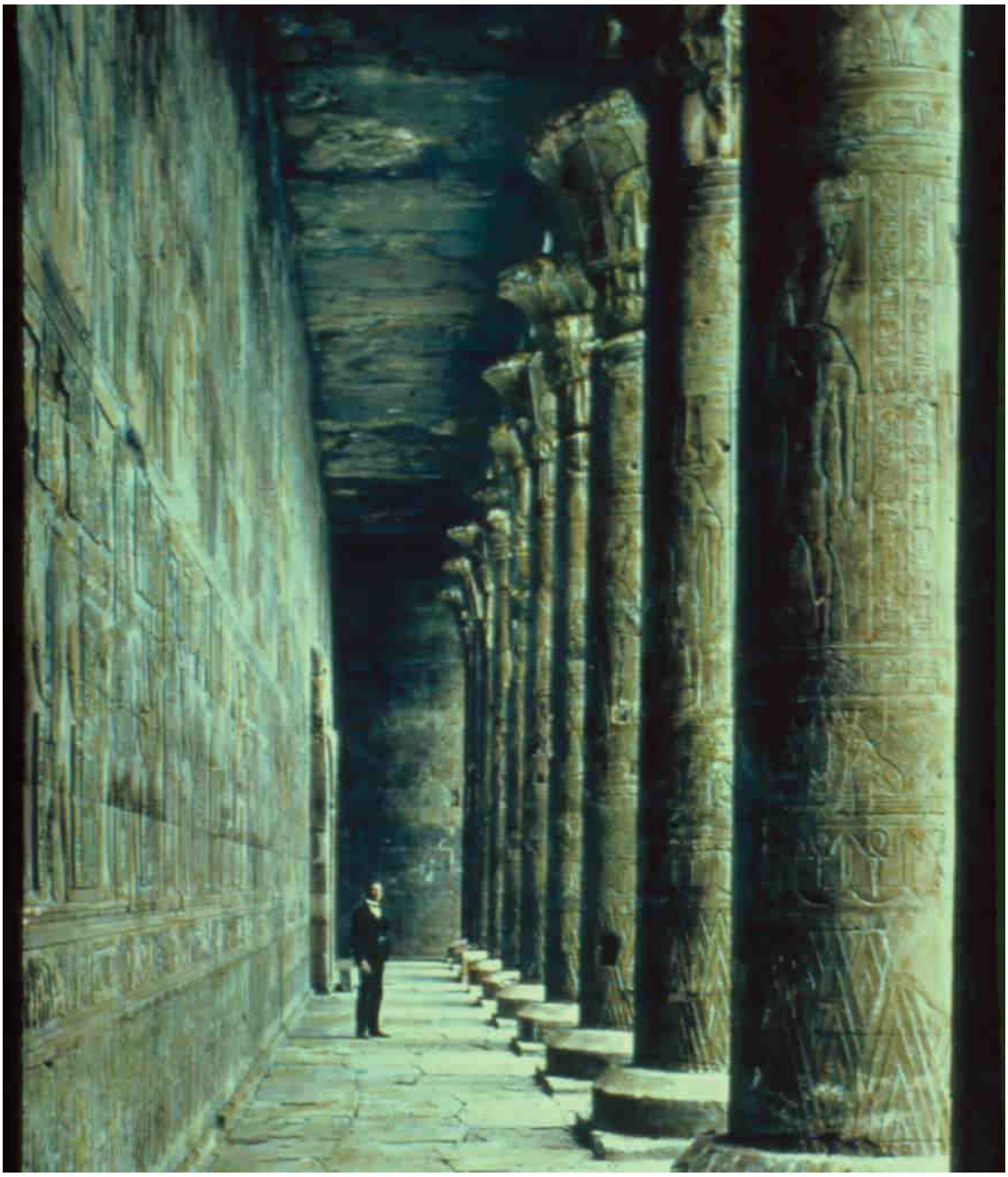
springs of waters of heaven, and being identified with Shu, the god of light and air, he was enabled to pass over all the earth at will. His life was that of the Egg of the "Great Cackler," and the goddess Sesheta built a house for him in the Celestial Anu, or Heliopolis.

The recital of Chapter LXIII enabled the deceased to avoid drinking boiling water in the Tuat. The water in some of its pools was cool and refreshing to those who were speakers of the truth, but it turned into boiling water and scalded the wicked when they tried to drink of it. Chapter LXIV is an epitome of the whole Book of the Dead, and it formed a "great and divine protection" for the deceased. The text is of a mystical character and suggests that the deceased could, through its recital, either absorb the gods into his being, or become himself absorbed by them. Its rubric orders abstention from meats, fish and women on the part of those who were to recite it. Chapter LXV gave the deceased victory over all his enemies, and Chapters LXVI and LXVII gave him access to the Boat of Ra. Chapters LXVIII–LXX procured him complete freedom of motion in heaven and on earth. Chapter LXXI is a series of addresses to the Seven Spirits who punished the wicked in the Kingdom of Osiris, and Chapter LXXII aided the deceased to be reborn in the Mesqet Chamber. The Mesqet was originally a bull's skin in which the deceased was wrapped. Chapter LXXIII is the same as Chapter IX. Chapters LXXIV and LXXV secured a passage for the deceased in the Henu Boat of Seker the Death-god, and Chapter LXXVI brought to his help the praying mantis which guided him through the "bush" to the House of Osiris. By the recital of Chapters LXXVII–LXXXVIII, i.e., the "Chapters of Transformations," the deceased was enabled to assume at will the forms of (1) the Golden Hawk, (2) the Divine Hawk, (3) the Great Self-created God, (4) the Light-god or the Robe of Nu, (5) the Pure Lily, (6) the Son of Ptah, (7) the Benu Bird, (8) the Heron, (9) the Soul of Ra, (10) the Swallow, (11) the Sata or Earth-serpent, and (12) the Crocodile. Chapter LXXXIX brought the soul (ba) of the deceased to his body in the Tuat, and Chapter XC preserved him from mutilation and attacks of the god who "cut off heads and slit foreheads." Chapters XCI and XCII prevented the soul of the deceased from being shut in the tomb. Chapter XCIII is a spell very difficult to understand. Chapters XCIV and XCV provided the deceased with the books of Thoth and the power of this god, and enabled him to take his place as the scribe of Osiris. Chapters XCVI and XCVII also placed him under the protection of Thoth. The recital of

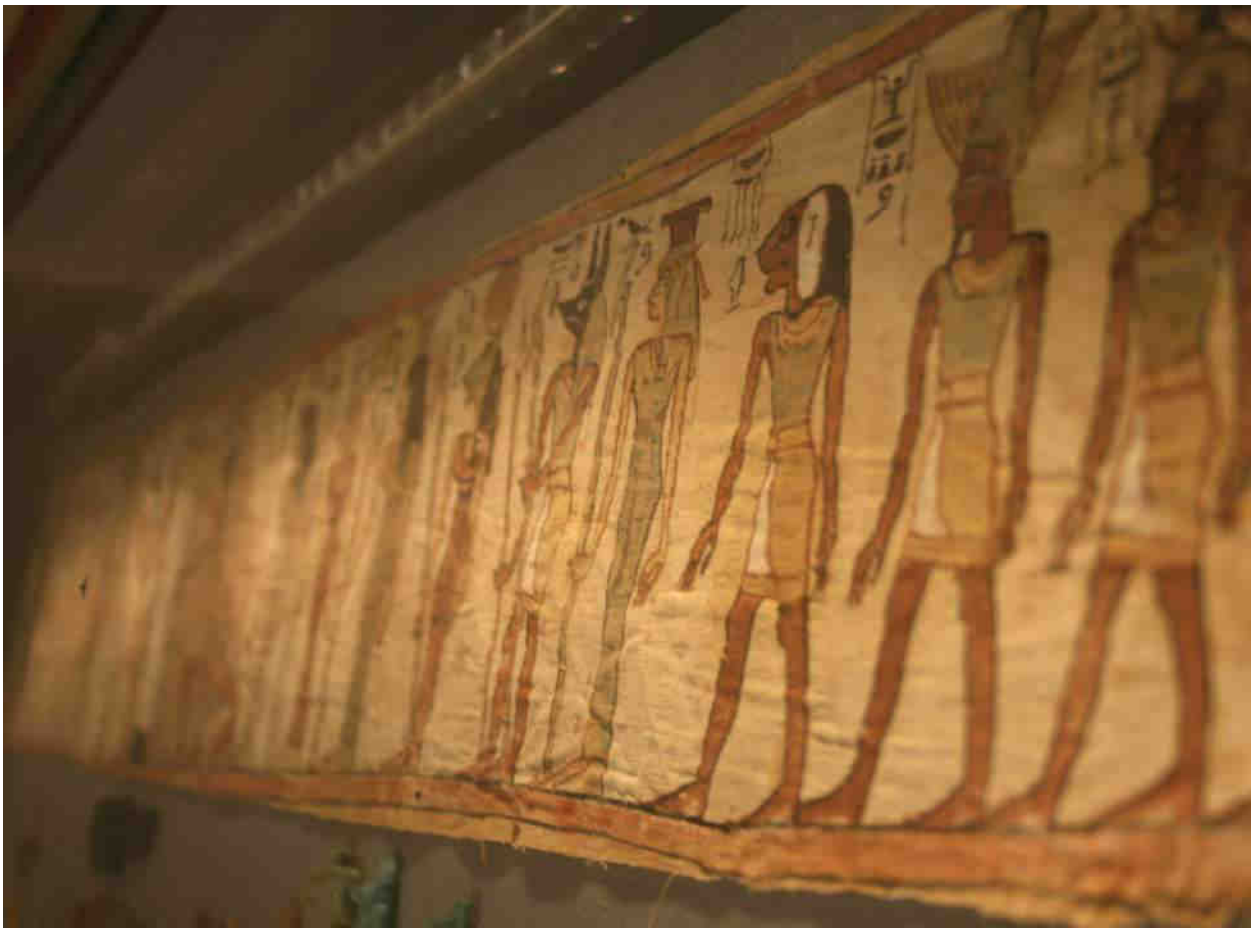
Chapter XCVIII provided the deceased with a boat in which to sail over the northern heavens, and a ladder by which to ascend to heaven. Chapters XCIX–CIII gave him the use of the magical boat, the mystic name of each part of which he was obliged to know, and helped him to enter the Boat of Ra and to be with Hathor. The Bebait, or mantis, led him to the great gods (Chapter CIV), and the Uatch amulet from the neck of Ra provided his double (ka) and his heart-soul (ba) with offerings (Chapters CV, CVI). Chapters CVII–CIX made him favourably known to the spirits of the East and West, and the gods of the Mountain of Sunrise. In this region lived the terrible Serpent-god Ami-hem-f; he was 30 cubits (50 feet) long. In the East the deceased saw the Morning Star, the Two Sycamores, from between which the Sun-god appeared daily, and found the entrance to the Sekhet Aaru or Elysian Fields. Chapter CX and its vignette of the Elysian Fields have already been described. Chapters CXI and CXII describe how Horus lost the sight of his eye temporarily through looking at Set under the form of a black pig, and Chapter CXIII refers to the legend of the drowning of Horus and the recovery of his body by Sebek the Crocodile-god. Chapter CXIV enabled the deceased to absorb the wisdom of Thoth and his Eight gods. Chapters CXVCXXII made him lord of the Tuats of Memphis and Heliopolis, and supplied him with food, and Chapter CXXIII enabled him to identify himself with Thoth. Chapters CXXIV and CXXV, which treat of the Judgment, have already been described. Chapter CXXVI contains a prayer to the Four Holy Apes, Chapter CXXVII a hymn to the gods of the "Circles" in the Tuat, and Chapter CXXVIII a hymn to Osiris. Chapters CXXX and CXXXI secured for the deceased the use of the Boats of Sunrise and Sunset, and Chapter CXXXII enabled him to return to earth and visit the house he had lived in. Chapters CXXXIII (or CXXXIX)–CXXXVI resemble in contents Chapter CXXXI. Chapter CXXXVII describes a series of magical ceremonies that were to be performed for the deceased daily in order to make him to become a "living soul for ever." The formulae are said to have been composed under the IVth dynasty. Chapter CXXXVIII refers to the ceremony of reconstituting Osiris, and Chapters CXL–CXLII deal with the setting up of twelve altars, and the making of offerings to all the gods and to the various forms of Osiris. Chapter CXLIII consists of a series of vignettes, in three of which solar boats are represented. Chapters CXLIV and CXLVII deal with the Seven Great Halls (Arit) of the Kingdom of Osiris. The gate of each Hall was guarded by a porter, a watchman, and a messenger; the first kept the door, the second looked out for the arrival of visitors, and the third took their names to Osiris. No one

could enter a Hall without repeating the name of it, of the porter, of the watchman, and of the messenger. According to a late tradition the Gates of the Kingdom of Osiris were twenty-one in number (Chapters CXLV and CXLVI), and each had a magical name, and each was guarded by one or two gods, whose names had to be repeated by the deceased before he could pass. Chapter CXLVIII supplied the deceased with the names of the Seven Cows and their Bull on which the "gods" were supposed to feed. Chapters CXLIX and CL give the names of the Fourteen Aats, or districts, of the Kingdom of Osiris. Chapter CLI-A and CLI-B give a picture of the mummy chamber and the magical texts that were necessary for the protection of both the chamber and the mummy in it. Chapter CLII provided a house for the deceased in the Celestial Anu, and Chapter CLIII-A and CLIII-B enabled his soul to avoid capture in the net of the snarer of souls. Chapter CLIV is an address to Osiris in which the deceased says, "I shall not decay, nor rot, nor putrefy, nor become worms, nor see corruption. I shall have my being, I shall live, I shall flourish, I shall rise up in peace." Chapters CLV–CLXVII are spells which were engraved on the amulets, giving the deceased the protection of Ra, Osiris, Isis, Horus, and other gods. The remaining Chapters (CLXVIII–CXC) are of a miscellaneous character, and few of them are found in more than one or two papyri of the Book of the Dead. A few contain hymns that are not older than the XVIIIth dynasty, and one is an extract from the text on the Pyramid of Unas (lines 379–399). The most interesting is, perhaps, Chapter CLXXV, which describes the Tuat as airless, waterless, and lightless. In this chapter the deceased is assured of immortality in the words, "Thou shalt live for millions of millions of years, a life of millions of years."

The god Anubis, god of mummification, depicted with the head of a jackal from the Temple of Osiris in Abydos, Egypt.



The colonnade of the Temple of Edfu, Egypt.

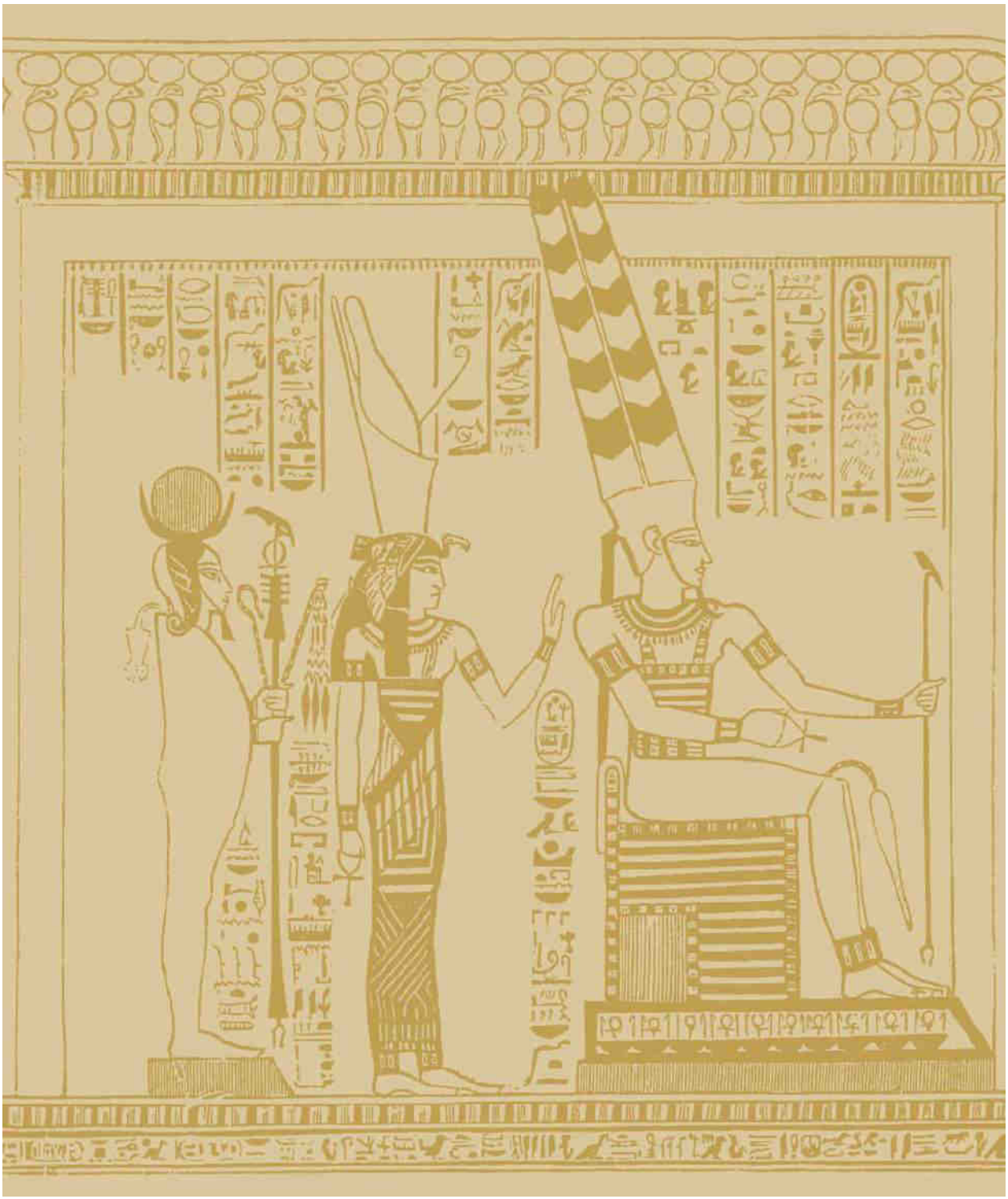


A mummy bandage.

In ancient Egyptian literature, the Sekhet-Hetepu (or the Elysian Fields of the Egyptians) translates to the "Field of Offerings," which is frequently mentioned and an envious place in the afterlife.

SECTION II

Translations of the Prayers, Incantations, and Other Texts from the Book of the Dead According to the Theban Recension



INTRODUCTION & FOREWORD

INTRODUCTION (SELECTED FROM THE CHAPTERS OF COMING FORTH BY DAY BY E. A. WALLIS BUDGE)

The ancient Egyptian hymns and religious texts printed in the following pages form a representative collection of the various compositions which the Egyptians inscribed upon the walls of tombs, sarcophagi, coffins, funeral stelae, papyri, amulets, etc. to ensure the well-being of their dead in the world beyond the grave. They have been edited from papyri and other documents which were found chiefly at Thebes; and, taken together, they are generally known as the Theban Recension of the Book of the Dead, that is to say, the Recension of the great, national, funeral work, which was copied by the scribes for themselves and for Egyptian men and women of high rank and position from about 1600 B.C. Many of the ideas and beliefs embodied in these texts are coeval with Egyptian civilization, and the actual forms of some of the most interesting of these are identical with those which we now know to have existed in the Vth and Vlth dynasties, about 3500 B.C. The greater number of the texts here given belong to the group to which the Egyptians gave the name "Chapters of Coming Forth by Day"; the remainder are introductory hymns, supplementary extracts from ancient cognate works, rubrics [printed in capital letters in this edition], etc., which were believed to increase the well-being and happiness of the dead, to give them greater strength to resist the attacks of foes, and to withstand the powers of darkness and of the grave.

A mummy of a pharaoh.

The papyri selected as authorities are the best now known, and they have been chosen with the view of illustrating the development of the Theban Recension and the changes which took place in it during the various periods of its history. Since (1) no papyrus contains all the Chapters of this Recension, (2) no two papyri agree either in respect of contents or arrangement of the Chapters, and (3) the critical value of every text in a papyrus is not always the

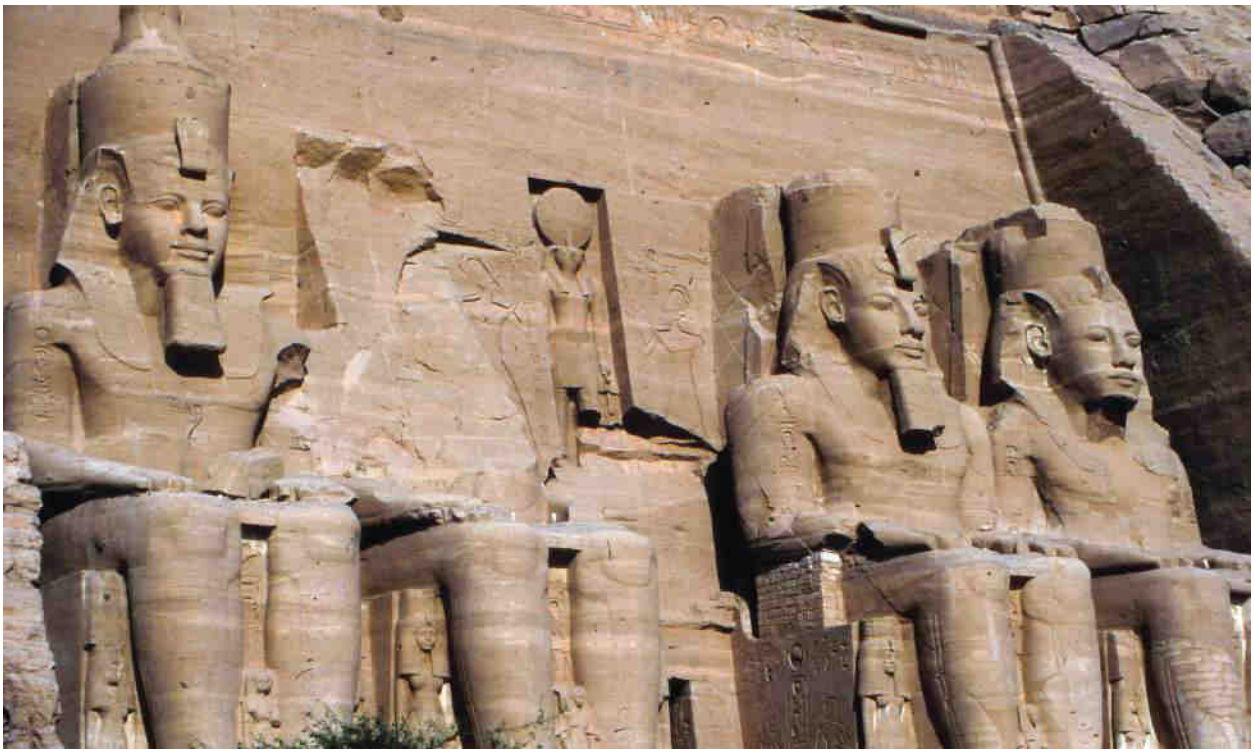
same, it follows that a complete edition of all the known Chapters of the Theban Recension would be impossible unless recourse were had to several papyri. I have, therefore, made use of several; and among them worthy of special mention is the Papyrus of Nu (Brit. Mus. No. 10,477). Wherever it has seemed advisable, I have given the text of a Chapter from more than one papyrus, and, where lines have been omitted accidentally by the scribe, I have generally supplied them from papyri of about the same period, telling the reader at the same time the sources of them. Like [Henri Édouard] Naville [author of Das aegyptische Todtenbuch der XVIII. bis XX. Dynastie, published in 1886], I have adopted the system of numbering the Chapters employed by [Dr. Karl Richard] Lepsius [author of Das Todtenbuch der Ägypter] in his edition of the Saïte, or last Recension, of the Book of the Dead, from the Turin Papyrus, which was published so far back as 1842.

[Most of the Chapters of the Book of the Dead, hymns, etc., printed in this volume are edited from the following papyri. Some chapters are also taken from the Papyrus of Mes-em-neter; the Papyrus of Amen-hetep; the Tomb of Ramses IV; the Papyrus of Ptah-mes; the Papyrus of Paqrer; and the Papyrus of Ra.]

THE PAPYRUS OF NEBSENI

This papyrus was obtained by Burton at Memphis and was acquired by the Trustees of the British Museum at the sale of his collection in 1836. It measures 77 ft. 7 1/2 in. by 1 ft. 1 1/2 in. It is mounted under glass in thirty-three sheets, and bears the number 9,900. It is probably the oldest known papyrus inscribed with the Theban Recension of the Book of the Dead, and we cannot be far wrong in ascribing it to the first half of the period of the rule of the kings of the XVIIIth dynasty over Egypt, i. e., about 1600 B.C. The vignettes and text are in black ink throughout, and only the titles of the Chapters are given in red. The whole papyrus is most carefully written and is, it would seem, the work of Nebseni himself. As an authority for the text of the Theban Recension it takes very high rank, and the Chapters which Naville selected from it for his edition of the Book of the Dead form one third of the entire number which he has printed. The deceased Nebseni was by profession a scribe, and he held various offices connected with the architect and surveyor's department attached to the Temple of Ptah at Memphis, and he was in the immediate service of "the lord of the two lands," his king. His father and mother were

called Thena and Mutrestha respectively; his wife's name was Seneb or Senseneb. His two sons were called Amsu-mes and Ptah-mes, and his daughter Thent-Men-nefer. The Papyrus of Nebseni contains 77 Chapters, not reckoning duplicates and triplicates.



A colossus of Rameses II in Abu Simbel, Egypt.

The ruins of Kadesh.

THE PAPYRUS OF NU

This papyrus was found at Kurna, Thebes, and was acquired by the Trustees of the British Museum in 1890. It measures 65 ft. 3 1/2 in. by 1 ft. 1 1/2 in. It is mounted under glass in thirty sheets, and bears the number 10,477. It is, I believe, the oldest of the painted papyri inscribed with the Theban Recension of the Book of the Dead, and it may, with little doubt, be considered a product of the first half of the period of the rule of the kings of the XVIIIth dynasty—it

is very little later than that of Nebseni. The papyrus begins with a colored scene in which the deceased is standing in adoration before Osiris, who is seated in a shrine, and only a few of the Chapters—i e., those of the Transformations, Arits, Pylons, Aats, and one or two others—have vignettes. The text is in black throughout, and only the titles of the Chapters and the rubrics are given in red. The whole papyrus is most carefully written, and it is probably the work of Nu himself. It must rank as one of the chief authorities for the text of the Theban Recension, for it is no mere copy hastily written for sale by a scribe, but a piece of work which bears upon every line of it the impress of care and knowledge; it is, moreover, the work of one man. Here and there the scribe has omitted lines, and two copies of one short Chapter (No. 132) occur. This papyrus follows that of Nebseni in omitting the introductory hymns to Ra and Osiris and the great Judgment Scene, which are characteristic of the illustrated papyri of the last half of the XVIIIth dynasty and subsequent periods, and like most of the old papyri it ends with Chapters 149 and 150. It contains a considerable number of Chapters which have not hitherto been found in papyri of the Theban Recension, and also a large number of others which have only hitherto been known from a single document. It contains both versions of the 64th Chapter, and the various groups of Chapters relating to special subjects are singularly complete. The deceased Nu held the office of "overseer of the palace," and he is described to which we may either render as "belonging to the office of chancellor" or "the tongue of the chancery." I have rendered it freely by the words "chancellor-in-chief." The name of his father was Amen-hetep, and he had held the same offices as his son Nu; his mother's name was Senseneb. The name Amen-hetep is common enough in the XVIIIth dynasty, but the name Senseneb is rare, and is characteristic of the XVIIIth dynasty, and the period preceding it.

THE PAPYRUS OF ANI

This papyrus was found at Thebes, and was acquired by the Trustees of the British Museum in 1888. It measures 78 ft. by 1 ft. 3 in. It is mounted under glass in thirty-seven sheets and bears the number 10,470. It is the finest of all the illustrated papyri inscribed with the Theban Recension of the Book of the Dead, and it was probably written between the years 1500 and 1400 B.C. The Papyrus of Ani is a most important authority for the text of the Theban Recension, and it contains Chapters, Introductions to Chapters, etc., which are

not found in any other papyrus; from an artistic point of view its value is greater than that of any other papyrus.

THE PAPYRUS OF HU-NEFER

This papyrus was found at Thebes and was purchased by the Trustees of the British Museum from Clot Bey. It measures 18ft. by 1 ft. 3 3/8 in. It is mounted under glass in eight sheets, and bears the number 9,901. It is beautifully illustrated, and is the shortest, perfect document of its class known. The deceased Hu-nefer was the overseer of the palace, inspector of cattle, and scribe to His Majesty Seti I, King of Egypt about 1370 B.C. It is thus possible to date the document with considerable accuracy. The texts from this papyrus printed in the present volume are the Introductory Hymns to Ra and Osiris; the latter is commonly called Chapter 183.

THE PAPYRUS OF MUT-HETEP

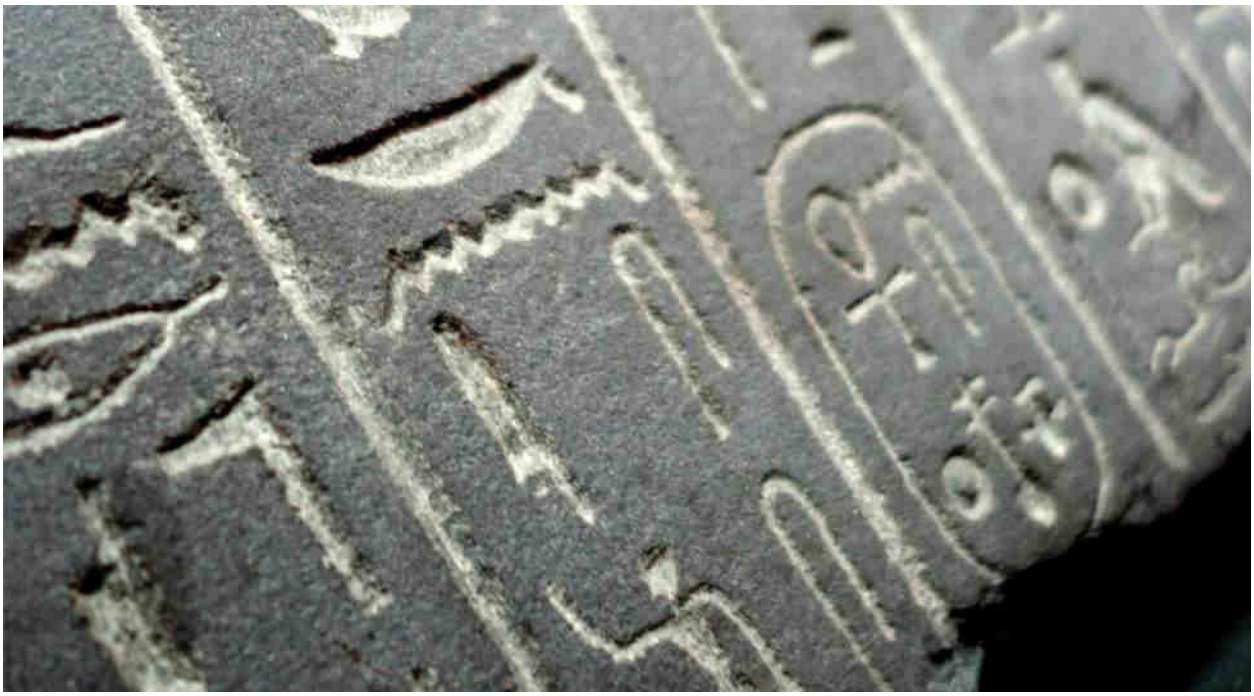
This papyrus was probably found at Thebes and was purchased by the Trustees of the British Museum from Mr. Murray in 1861. It measures 9 ft. 9 1/2 in. by 1 ft. 1 1/8 in. It is mounted under glass in five sheets, and bears the number 10,010. The deceased Mut-hetep was a singer in the Temple of Amen-Ra at Thebes, and her papyrus is remarkable among the illustrated papyri. It contains Chapters 151, 168A, 174, a Hymn to the setting sun, and a hymn to Osiris, which is commonly called Chapter 182. It is a remarkable fact that Chapter 174 has its equivalent in the text inscribed within the Pyramid of Unas, lines 379 to 399, and its appearance along with Chapters of the Theban Recension goes to prove that portions of the earliest religious texts were made into "Chapters" and then incorporated with others of a much later period.

FOREWORD (SELECTED FROM EGYPTIAN LITERATURE, EDITED BY EPIPHANIUS WILSON, A.M.)

The wonders of Egyptian archaeology are the latest and most precious harvest of scholars and explorers. From Belzoni to Flinders Petrie there has been a succession of discoveries in the valley of the Nile with which it is hard for ordinary students to keep pace. Our knowledge of Egyptian life today is far clearer and more complete than Bentley's or Porson's acquaintance with the antiquities of Greece and Rome, and we have far more complete access to the treasures of Egyptian literature than Dante or Thomas Aquinas had to the remains of Attic poets and mystics. We know exactly how an Egyptian of the twelfth dynasty dressed; what was the position of women in

Egypt; and what uniform was worn by the Egyptian soldiers who took part in the campaign against Khitasis. We can see Rameses II riding in his war-chariot; we know the very names of the horses by whose side his tame lion is running and thirsting for the blood of his master's foes. We know all about the domestic animals, the funeral customs, the trades, the gods, and the agriculture of the Nile valley thirty centuries ago. We see the whole many-sided civilization portrayed in the brightest colors in the poetry, the books of ritual, the hieratic inscriptions, the tablets, papyri, and hieroglyphics which day by day come to light in exhaustless abundance from the mounds and ruins of that fertile plain that stretches from Thebes to the Mareotic lake.

The Egyptians have always been deeply impressed by the fact of human mortality, and much of their religious belief and religious ritual is taken up with the rites of burial and detailed doctrines as to the experience of the soul after parting from the body. Their elaborate embalming of the dead springs from the desire to keep the mortal tenement prepared for the soul's return to it. In their Book of the Dead is a full series of prayers, songs, and incantations to be employed at funerals, and by the individual in his journey beyond the tomb. The funeral procession was a very noisy company; lamentations were heard through its whole length, but the burden of the hymns was always, "To the West." This was enlarged upon, "To the West, the dwelling of Osiris; O Chief, as thou goest to the West, the Gods themselves lament, as thou goest to the West."



Ancient Egyptian hieroglyphics carved in stone.

Osiris is the judge who weighs the souls, and allots them happiness or misery, according to their deserts. The Book of the Dead is interesting because it teaches how clearly and dogmatically the solemn and precise Egyptian stated his views and held his convictions concerning the unknown country. Four parts of man, it was said, survive after death, namely, the soul, the spirit, the shadow, and the double. The double remains in the tomb, and only leaves it in search of food. Sometimes it feels its loneliness and avenges itself upon near relations who have forsaken it. But the soul hurries to the bar of Osiris, where Thoth weighs the heart in the scales, and the innocent are admitted into the Field of Beans, a realm of fertility, where wheat grows seven cubits high. Immortality is spent in feasting, singing, conversation, and games. But the whole of this wonderful book is well worth studying. It shows how what Addison calls "this longing after immortality" led an ancient and deeply people to attempt in their burial rites to rob even the grave of its terrors, and conjured up out of the shadows of the tomb a clear and distinct vision of future life, wherein man in his complete individuality survived to all eternity.

The Egyptians employed what practically were three alphabets—the hieroglyphic, the hieratic, and the demotic. The hieroglyph is a symbol, denoting something without letters or syllables; as, pictures of a bee stand for

king. The hieratic handwriting was a transition from symbols to primitive letters; the papyrus reed, cut in slices and gummed together, was used as paper for this writing, much of which is very beautifully executed in black and red inks. These papyri are constantly being discovered, but perhaps the earliest "find" of importance was that at Thebes in 1846, when a number of literary compositions were brought to light.

A HYMN TO THE SETTING SUN

A hymn of praise to Ra when he riseth upon the horizon, and when he setteth in the land of life. Osiris, the scribe Ani, saith:

"Homage to thee, O Ra, when thou risest [as] Tem-Heru-khuti (Tem-Harmachis). Thou art adored [by me when] thy beauties are before mine eyes, and [when thy] radiance [falleth] upon [my] body. Thou goest forth to thy setting in the Sektet boat with [fair] winds, and thy heart is glad; the heart of the Matet boat rejoiceth. Thou stridest over the heavens in peace, and all thy foes are cast down; the never-resting stars sing hymns of praise unto thee, and the stars which rest, and the stars which never fail glorify thee as thou sinkest to rest in the horizon of Manu, O thou who art beautiful at morn and at eve, O thou lord who livest and art established, O my lord!"

The god Amun in a relief at Karnak (15th century B.C.).

"Homage to thee, O thou who art Ra when thou risest, and Tem when thou settest [in] beauty. Thou risest and shinest on the back of thy mother [Nut], O thou who art crowned king of the gods! Nut doeth homage unto thee, and everlasting and never-changing order embraceth thee at morn and at eve. Thou stridest over the heaven, being glad of heart, and the Lake of Testes is content [thereat]. The Sebau Fiend hath fallen to the ground; his arms and his hands have been hacked off, and the knife hath severed the joints of his body. Ra hath

a fair wind; the Sektet boat goeth forth and sailing along it cometh into port. The gods of the south and of the north, of the west and of the east, praise thee, O thou divine substance, from whom all forms of life come into being. Thou sendest forth the word, and the earth is flooded with silence, O thou only One, who didst dwell in heaven before ever the earth and the mountains came into existence. O Runner, O Lord, O only One, thou maker of things which are, thou hast fashioned the tongue of the company of the gods, thou hast produced whatsoever cometh forth from the waters, and thou springest up from them over the flooded land of the Lake of Horus. Let me snuff the air which cometh forth from thy nostrils, and the north wind which cometh forth from thy mother [Nut]. Oh, make thou to be glorious my shining form (khu), O Osiris, make thou to be divine my soul (ba)! Thou art worshipped [in] peace (or [in] setting), O lord of the gods, thou art exalted by reason of thy wondrous works. Shine thou with thy rays of light upon my body day by day, [upon me], Osiris the scribe, the teller of the divine offerings of all the gods, the overseer of the granary of the lords of Abtu (Abydos), the royal scribe in truth who loveth thee; Ani, victorious in peace."

HYMN AND LITANY TO OSIRIS

[From the Papyrus of Ani (British Museum No. 10,470, sheet 19).]

"Praise be unto thee, O Osiris, lord of eternity, Unnefer, Heru-khuti (Harmachis), whose forms are manifold, and whose attributes are majestic, Ptah-Seker-Tem in Annu (Heliopolis), the lord of the hidden place, and the creator of Het-ka-Ptah (Memphis) and of the gods [therein], the guide of the underworld, whom [the gods] glorify when thou settest in Nut. Isis embraceth thee in peace, and she driveth away the fiends from the mouth of thy paths. Thou turnest thy face upon Amentet, and thou makest the earth to shine as with refined copper. Those who have lain down (i.e., the dead) rise up to see thee, they breathe the air and they look upon thy face when the Disk riseth on its horizon; their hearts are at peace inasmuch as they behold thee, O thou who art Eternity and Everlastingness!"

The Book of the Dead of Hu-nefer, *sheet 1.*

LITANY

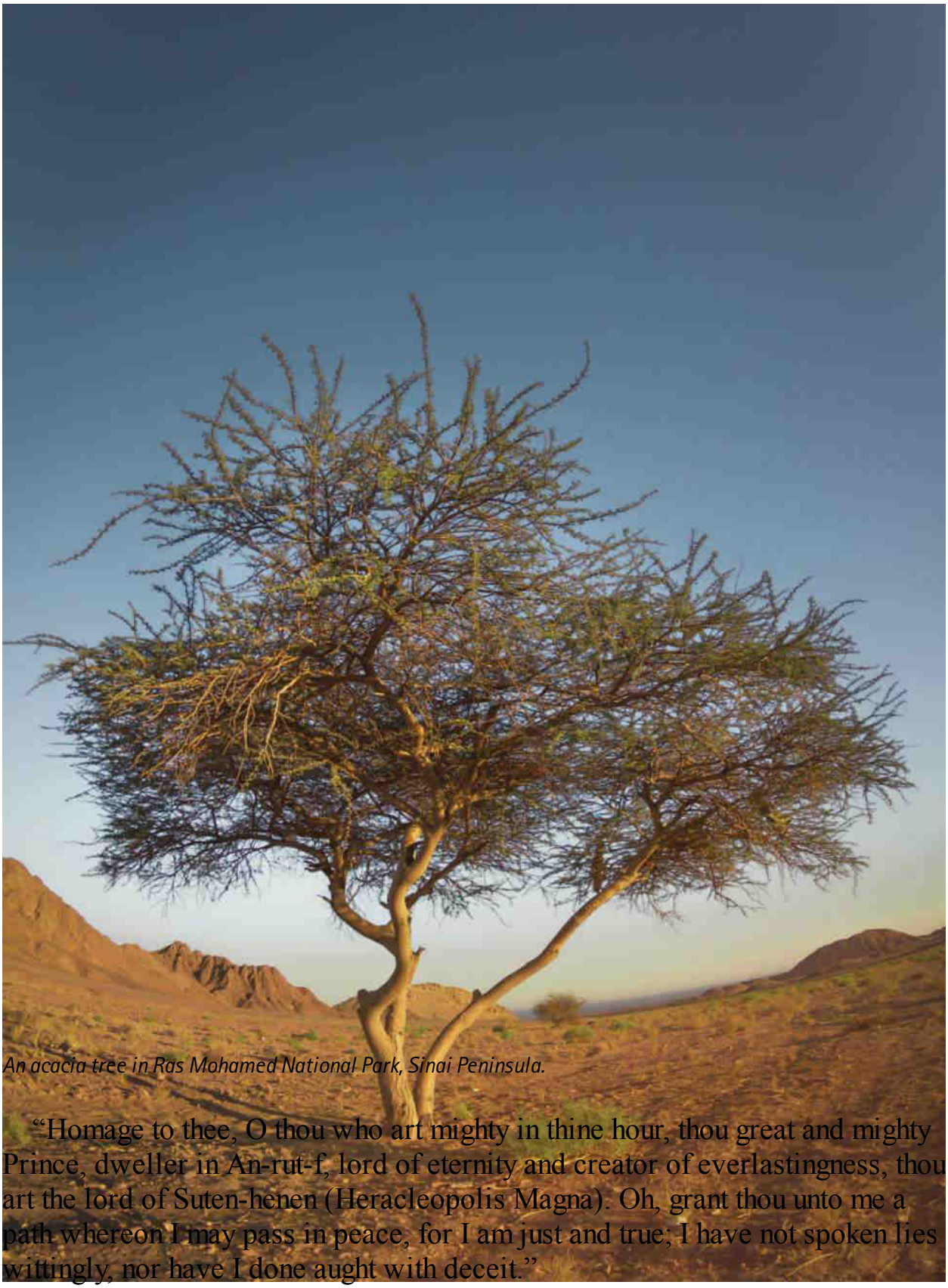
“Homage to thee, [O lord of] starry deities in Annu, and of heavenly beings in Kher-aba; thou god Unti, who art more glorious than the gods who are hidden in Annu; oh grant thou unto me a path whereon I may pass in peace, for I am just and true; I have not spoken lies wittingly, nor have I done aught with deceit.”

“Homage to thee, O An in Antes, (?) Heru-khuti (Harmachis), with long strides thou stridest over heaven, O Heru-khuti. Oh, grant thou unto me a path whereon I may pass in peace, for I am just and true; I have not spoken lies wittingly, nor have I done aught with deceit.”

“Homage to thee, O Soul of everlastingness, thou Soul who dwellest in Tattu, Unnefer, son of Nut; thou art lord of Akert. Oh, grant thou unto me a path wherein I may pass in peace, for I am just and true; I have not spoken lies wittingly, nor have I done aught with deceit.”

“Homage to thee in thy dominion over Tattu; the Ureret crown is established upon thy head; thou art the One who maketh the strength which protecteth himself, and thou dwellest in peace in Tattu. Oh, grant thouun to me a path whereon I may pass in peace, for I am just and true; I have not spoken lies wittingly, nor have I done aught with deceit.”

"Homage to thee, O lord of the Acacia tree, the Seker boat is set upon its sledge; thou turnest back the Fiend, the worker of evil, and thou causest the Utchat to rest upon its seat. Oh, grant thou unto me a path whereon I may pass in peace, for I am just and true; I have not spoken lies wittingly, nor have I done aught with deceit."

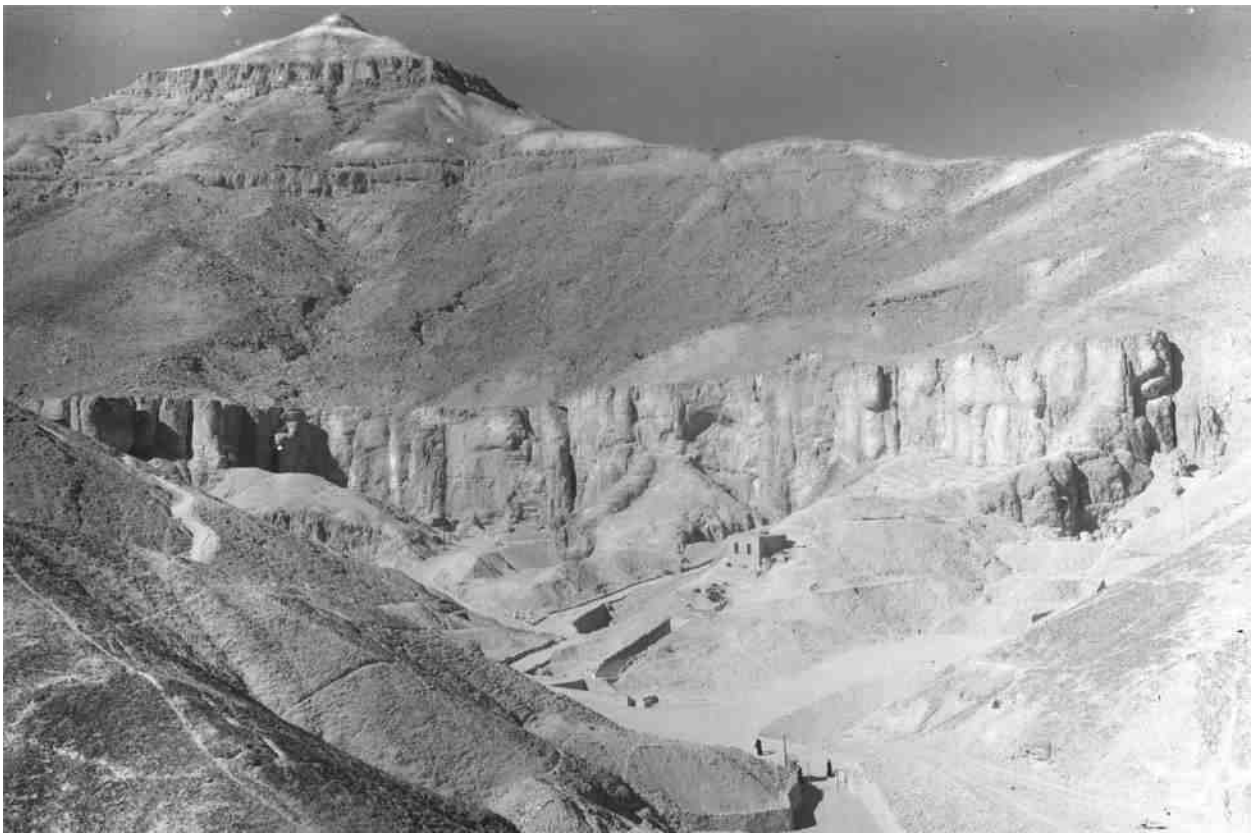


An acacia tree in Ras Mohamed National Park, Sinai Peninsula.

"Homage to thee, O thou who art mighty in thine hour, thou great and mighty Prince, dweller in An-rut-f, lord of eternity and creator of everlastingness, thou art the lord of Suten-henen (Heracleopolis Magna). Oh, grant thou unto me a path whereon I may pass in peace, for I am just and true; I have not spoken lies wittingly, nor have I done aught with deceit."

“Homage to thee, O thou who restest upon Right and Truth, thou art the lord of Abtu (Abydos), and thy limbs are joined unto Ta-tchesertet; thou art he to whom fraud and guile are hateful. Oh, grant thou unto me a path whereon I may pass in peace, for I am just and true; I have not spoken lies wittingly, nor have I done aught with deceit.”

Reliefs of ancient Egyptian gods on the walls of an Egyptian temple.



Valley of the Tombs of the Kings.

"Homage to thee, O thou who art within thy boat, thou bringest Hapi (i.e., the Nile) forth from his source; the light shineth upon thy body and thou art the dweller in Nekhen. Oh, grant thou unto me a path whereon I may pass in peace, for I am just and true; I have not spoken lies wittingly, nor have I done aught with deceit."

"Homage to thee, O creator of the gods, thou King of the North and of the South, O Osiris, victorious one, ruler of the world in thy gracious seasons; thou art the lord of the celestial world. Oh, grant thou unto me a path whereon I may pass in peace, for I am just and true; I have not spoken lies wittingly, nor have I done aught with deceit."

HYMN TO RA

[From the Papyrus of Ani (British Museum No. 10,470, sheet 20).]

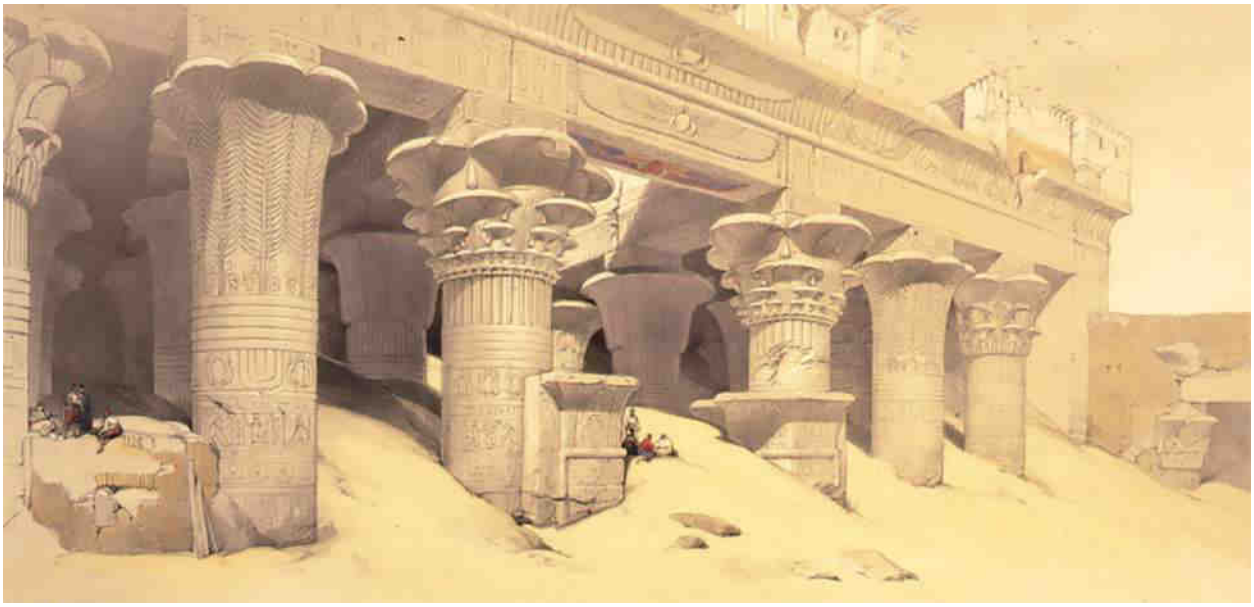
A hymn of praise to ra when he riseth in the eastern part of heaven. Those who are in his train rejoice, and lo! Osiris Ani, victorious, saith:

"Hail, thou Disk, thou lord of rays, who risest on the horizon day by day! Shine thou with thy beams of light upon the face of Osiris Ani, who is victorious; for he singeth hymns of praise unto thee at dawn, and he maketh thee to set at eventide with words of adoration. May the soul of Osiris Ani, the triumphant one, come forth with thee into heaven, may he go forth in the Matet boat. May he come into port in the Sektet boat, and may he cleave his path among the never-resting stars in the heavens."

Osiris Ani, being in peace and in triumph, adoreth his lord, the lord of eternity, saying: "Homage to thee, O Heru-khuti (Harmachis), who art the god Khepera, the self-created; when thou risest on the horizon and sheddest thy beams of light upon the lands of the North and of the South, thou art beautiful, yea beautiful, and all the gods rejoice when they behold thee, the King of heaven. The goddess Nebt-Unnut is stablished upon thy head; and her uræi of the South and of the North are upon thy brow; she taketh up her place before thee. The god Thoth is stablished in the bows of thy boat to destroy utterly all thy foes. Those who are in the Tuat (underworld) come forth to meet thee, and they bow in homage as they come toward thee, to behold [thy] beautiful Image. And I have come before thee that I may be with thee to behold thy Disk every day. May I not be shut up in [the tomb], may I not be turned back, may the limbs of my body be made new again when I view thy beauties, even as [are those of] all thy favored ones, because I am one of those who worshipped thee [whilst I lived] upon earth. May I come in unto the land of eternity, may I come even unto the everlasting land, for behold, O my lord, this hast thou ordained for me."

And lo, Osiris Ani triumphant in peace, the triumphant one, saith: "Homage to thee, O thou who risest in thy horizon as Ra, thou reposest upon law [which changeth not nor can it be altered]. Thou passest over the sky, and every face watcheth thee and thy course, for thou hast been hidden from their gaze. Thou dost shew thyself at dawn and at eventide day by day. The Sektet boat, wherein is thy Majesty, goeth forth with might; thy beams [shine] upon [all] faces; [the number] of thy red and yellow rays cannot be known, nor can thy bright beams be told. The lands of the gods, and the eastern lands of Punt must be seen, ere

that which is hidden [in thee] may be measured. Alone and by thyself thou dost manifest thyself [when] thou comest into being above Nu (i.e., the sky). May Ani advance, even as thou dost advance; may he never cease [to go forward], even as thy Majesty ceaseth not [to go forward], even though it be for a moment; for with strides dost thou in one little moment pass over the spaces which would need hundreds of thousands and millions of years [for man to pass over; this] thou doest, and then dost thou sink to rest. Thou puttest an end to the hours of the night, and thou dost count them, even thou; thou endest them in thine own appointed season, and the earth becometh light. Thou settest thyself before thy handiwork in the likeness of Ra; thou risest in the horizon."



Portico of the Temple of Edfu.

Osiris, the scribe Ani, triumphant, declareth his praise of thee when thou shinest, and when thou risest at dawn he crieth in his joy at thy birth: "Thou art crowned with the majesty of thy beauties; thou mouldest thy limbs as thou dost advance, and thou bringest them forth without birth-pangs in the form of Ra, as thou dost rise up into the upper air. Grant thou that I may come unto the heaven which is everlasting, and unto the mountain where dwell thy favored ones. May I be joined unto those shining beings, holy and perfect, who are in the underworld; and may I come forth with them to behold thy beauties when thou shinest at eventide and goest to thy mother Nu. Thou dost place thyself in the west, and my two hands are [raised] in adoration [of thee] when thou settest as a living being. Behold, thou art the maker of eternity, and thou art adored

[when] thou settest in the heavens. I have given my heart unto thee without wavering, O thou who art mightier than the gods."

Osiris Ani, triumphant, saith: "A hymn of praise to thee, O thou who risest like unto gold, and who dost flood the world with light on the day of thy birth. Thy mother giveth thee birth upon [her] hand, and thou dost give light unto the course of the Disk. O thou great Light, who shinest in the heavens, thou dost strengthen the generations of men with the Nile-flood, and thou dost cause gladness in all lands, and in all cities, and in all the temples. Thou art glorious by reason of thy splendors, and thou makest strong thy ka (i.e., Double) with hu and tchefau foods. O thou who art the mighty one of victories, thou who art the Power of [all] powers, who dost make strong thy throne against evil fiends; who art glorious in majesty in the Sektet boat, and who art exceeding mighty in the Atet boat, make thou glorious Osiris Ani with victory in the underworld; grant thou that in the netherworld he may be without evil. I pray thee to put away [his] faults behind thee: grant thou that he may be one of thy venerable servants who are with the shining ones; may he be joined unto the souls which are in Ta-tchesertet; and may he journey into the Sekhet-Aaru by a prosperous and happy decree, he the Osiris, the scribe, Ani, triumphant."

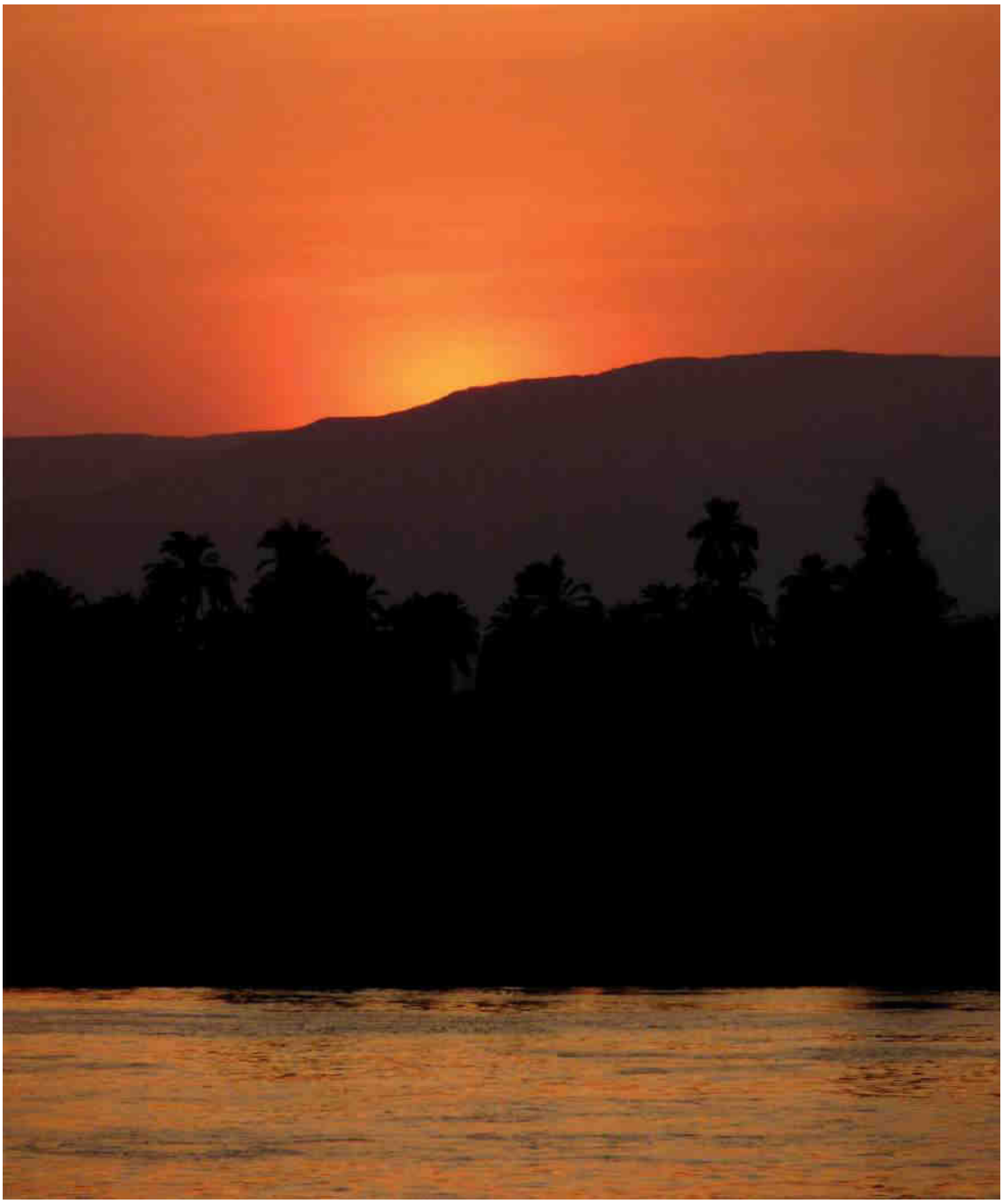
The boat was an important image in ancient Egypt. Illustrations show that the ancient Egyptians were the first to use a stern-mounted steering rudder.

And the god saith: "Thou shalt come forth into heaven, thou shalt pass over the sky, thou shalt be joined into the starry deities. Praises shall be offered unto thee in thy boat, thou shalt be hymned in the Atet boat, thou shalt behold Ra within his shrine, thou shalt set together with his Disk day by day, thou shalt see the Ant fish when it springeth into being in the waters of turquoise, and thou shalt see the Abtu fish in his hour. It shall come to pass that the Evil One shall fall when he layeth a snare to destroy thee, and the joints of his neck and of his back shall be hacked asunder. Ra [saileth] with a fair wind, and the Sektet boat draweth on and cometh into port. The mariners of Ra rejoice, and the heart of Nebt-ankh is glad, for the enemy of her lord hath fallen to the ground. Thou shalt behold Horus on the standing-place of the pilot of the boat, and Thoth and Maat shall stand one upon each side of him. All the gods shall rejoice when they behold Ra coming in peace to make the hearts of the shining ones to live, and Osiris Ani, victorious, the scribe of the divine offerings of the lords of Thebes, shall be along with them!"

ANOTHER HYMN TO THE SETTING SUN

[From the Papyrus of Mut-hetep (British Museum No, 10,010, sheet 5).]

Another chapter of the mystery of the Tuat (underworld) and of passing through the unseen Netherworld, and of seeing the Disk when he setteth in Amentet, [when] he is adored by the gods and by the Khus in the underworld, and [when] the Soul which dwelleth in Ra is made perfect. He is made mighty before Tem; he is made great before Osiris; he setteth his terror before the company of the gods who are the guides of the netherworld; he maketh long (?) his steps and he maketh his face to enter (?) [with that of] the great god. Now every Khu, for whom these words shall have been said, shall come forth by day in any form which he is pleased to take; he shall gain power among the gods of the Tuat (underworld), and they shall recognize him as one of themselves; and he shall enter in at the hidden gate with power.



The sun setting on the Nile.

The lady Mut-hetep, victorious, singeth hymns of praise to thee [saying]: "O Ra-Tem, in thy splendid progress thou risest, and thou settest as a living being in the glories of the western horizon; thou settest in thy territory which is in Manu. Thy uræus is behind thee, thy uræus is behind thee. Homage to thee, O thou who art in peace, homage to thee, O thou who art in peace. Thou art joined unto the Eye of Tem, and it chooseth its powers of protection [to place]

behind thy members. Thou goest forth through heaven, thou travellest over the earth, and thou journeyest onward. O Luminary, the northern and southern halves of heaven come to thee and they bow low in adoration, and they pay homage unto thee, day by day. The gods of Amentet rejoice in thy beauties and the unseen places sing hymns of praise unto thee. Those who dwell in the Sektet boat go round about thee, and the Souls of the East pay homage to thee, and when they meet thy Majesty they cry: 'Come, come in peace!' There is a shout of welcome to thee, O lord of heaven and governor of Amentet! Thou art acknowledged by Isis who seeth her son in thee, the lord of fear, the mighty one of terror. Thou settest as a living being in the hidden place. Thy father [Ta-]tunen raiseth thee up and he placeth both his hands behind thee; thou becomest endowed with divine attributes in [thy] members of earth; thou wakest in peace and thou settest in Manu. Grant thou that I may become a being honored before Osiris, and that I may come to thee, O Ra-Tem! I have adored thee, therefore do thou for me that which I wish. Grant thou that I may be victorious in the presence of the companyof the gods. Thou are beautiful, O Ra, in thy western horizon of Amentet, thou lord of Maat, thou mighty one of fear, thou whose attributes are majestic, O thou who art greatly beloved by those who dwell in the Tuat (underworld); thou shinest with thy beams upon the beings that are therein perpetually, and thou sendest forth thy light upon the path of Re-stau. Thou openest up the path of the double Lion-god, thou settest the gods upon [their] thrones, and the Khus in their abiding places. The heart of Naarerf is glad [when] Ra setteth, the heart of Naarerf is glad when Ra setteth."

Relief of Seti and Isis from the great Temple of Seti I in Abydos, Egypt.

The sarcophagus of a priestess of Amon-Ra, circa 1000 B.C., from the Smithsonian National Museum of Natural History.

"Hail, O ye gods of the land of Amentet who make offerings and oblations unto Ra-Tem, ascribe ye glory [unto him when] ye meet him. Grasp ye your weapons and overthrow ye the fiend Seba on behalf of Ra, and repulse the fiend Nebt on behalf of Osiris. The gods of the land of Amentet rejoice and lay

hold upon the cords of the Sektet boat, and they come in peace; the gods of the hidden place who dwell in Amentet triumph."

"Hail, Thoth, who didst make Osiris to triumph over his enemies, make thou Mut-hetep, victorious, to triumph over her enemies in the presence of the great divine sovereign chiefs who live with Osiris, the lord of life. The great god who dwelleth in his Disk cometh forth, that is, Horus the avenger of his father Unnefer-Ra. Osiris setteth, and the Khus who are in the Tuat (underworld) say: Homage to thee, O thou who comest as Tem, and who comest into being as the creator of the gods. Homage to thee, O thou who comest as the holy Soul of souls, who dwellest in the horizon. Homage to thee who art more glorious than [all] the gods and who illuminest the Tuat with thine Eye. Homage to thee who sailest in thy glory and who goest round about it in thy Disk."

The following variant of the above hymn is translated from the text in the Papyrus of Nekhtu-Amen (Naville, Todtenbuch, Bd. II. p. 23).

Another chapter of the mystery of the Tuat (underworld) and of tranversing the unseen places of the underworld, of seeing the Disk when he setteth in Amentet, [when] he is adored by the gods and by the Khus of the Tuat (underworld), and [when] the divine Khu which dwelleth within Ra is made perfect. He setteth his might before Ra, he setteth his power before Tem, [he setteth his strength] before Khenti-Amentet, and he setteth his terror before the company of the gods. The Osiris of the gods goeth as leader through the Tuat (underworld), he crasheth through mountains, he bursteth through rocks, he maketh glad (?) the heart of every Khu. This composition shall be recited by the deceased when he cometh forth and when he goeth in with the gods, among whom he findeth no opposition; then shall he come forth by day in all the manifold and exceedingly numerous forms which he may be pleased to take. The Osiris ... saith:

"A hymn of praise to Ra at eventide [when] he setteth as a living being in Baakha. The great god who dwelleth in his Disk riseth in his two eyes and all the Khus of the underworld receive him in his horizon of Amentet; they shout praises unto Heru-khuti (Harmachis) in his form of Tem, and they sing hymns of joy to Ra when they have received him at the head of his beautiful path of Amentet."

He (i.e., the deceased) saith: "Praise be unto thee, O Ra, praise be unto thee, O Tem, in thy splendid progress. Thou hast risen and thou hast put on strength, and thou settest like a living being amid thy glories in the horizon of Amentet, in thy domain which is in Manu. Thy uræus-goddess is behind thee; thy uræus-goddess is behind thee. Hail to thee, in peace; hail to thee, in peace. Thou joinest thyself unto the Eye of Horus, and thou hidest thyself within its secret place; it destroyeth for thee all the convulsions of thy face, it maketh thee strong with life, and thou livest. It bindeth its protecting amulets behind thy members. Thou sailest forth over heaven, and thou makest the earth to be stablished; thou joinest thyself unto the upper heaven, O Luminary. The two regions of the East and West make adoration unto thee, bowing low and paying homage unto thee, and they praise thee day by day; the gods of Amentet rejoice in thy splendid beauties. The hidden places adore thee, the aged ones make offerings unto thee, and they create for thee protecting powers. The divine beings who dwell in the eastern and western horizons transport thee, and those who are in the Sektet boat convey thee round and about. The Souls of Amentet cry out unto thee and say unto thee when they meet thy majesty (Life, Health, Strength!), 'All hail, all hail!' When thou comest forth in peace there arise shouts of delight to thee, O thou lord of heaven, thou Prince of Amentet. Thy mother Isis embraceth thee, and in thee she recognizeth her son, the lord of fear, the mighty one of terror. Thou settest as a living being within the dark portal. Thy father Tatunen lifteth thee up and he stretcheth out his two hands behind thee; thou becomest a divine being in the earth. Thou wakest as thou settest, and thy habitation is in Manu. Grant thou that I may be venerated before Osiris, and come thou [to me], O Ra-Tem. Since thou hast been adored [by me] that which I wish thou shalt do for me day by day. Grant thou victory [unto me] before the great company of the gods, O Ra who art doubly beautiful in thy horizon of Amentet, thou lord of Maat who dwellest in the horizon. The fear of thee is great, thy forms are majestic, and the love of thee is great among those who dwell in the underworld."

Hypostyle Hall at the Temple of Karnak in Karnak, Egypt.

The goddess Mut, lady of Thebes.

HYMN TO THE SETTING SUN

[From a Papyrus of the XIXth dynasty preserved at Dublin (see Naville, Todtenbuch, Bd. I. Bl. 19).]

A hymn of praise to Ra-Heru-khuti (Ra-Harmachis) when he setteth in the western part of Heaven. He (i.e., the deceased) saith:

"Homage to thee, O Ra [who] in thy sitting art Tem-Heru-khuti (Tem-Harmachis), thou divine god, thou self-created being, thou primeval matter [from which all things were made]. When [thou] appearest in the bows of [thy] bark men shout for joy at thee, O maker of the gods! Thou didst stretch out the heavens wherein thy two eyes might travel, thou didst make the earth to be a vast chamber for thy Khus, so that every man might know his fellow. The Sektet boat is glad, and the Matet boat rejoiceth; and they greet thee with exaltation as thou journeyest along. The god Nu is content, and thy mariners are satisfied; the uræus-goddess hath overthrown thine enemies, and thou hast carried off the legs of Apep. Thou art beautiful, O Ra, each day, and thy mother Nut embraceth thee; thou settest in beauty, and thy heart is glad in the horizon of Manu, and the holy beings therein rejoice. Thou shinest there with thy beams, O thou great god, Osiris, the everlasting Prince. The lords of the zones of the Tuat in their caverns stretch out their hands in adoration before thy Ka (double), and they cry out to thee, and they all come forth in the train of thy form shining brilliantly. The hearts of the lords of the Tuat (underworld) are glad when thou sendest forth thy glorious light in Amentet; their two eyes are directed toward thee, and they press forward to see thee, and their hearts rejoice when they do see thee. Thou hearkenest unto the acclamations of those that are in the funeral chest, thou doest away with their helplessness and drivest away the evils which are about them. Thou givest breath to their nostrils and they take hold of the bows of thy bark in the horizon of Manu. Thou art beautiful each day, O Ra, and may thy mother Nut embrace Osiris ..., victorious."

THE CHAPLET OF VICTORY

[From Lepsius Todtenbuch, Bl. 13.]

The chapter of the Chaplet of Victory. Osiris Auf-ankh, victorious, born of Sheret-Amsu, victorious, saith:

"Thy father Tem hath woven for thee a beautiful chaplet of victory [to be placed] on [thy] living brow, O thou who lovest the gods, and thou shalt live forever. Osiris-khent-Amentet hath made thee to triumph over thine enemies, and thy father Seb hath decreed for thee all his inheritance. Come, therefore, O Horus, son of Isis, for thou, O son of Osiris, sittest upon the throne of thy father Ra to overthrow thine enemies, for he hath ordained for thee the two lands to their utmost limits. Atem hath [also] ordained this, and the company of the gods hath confirmed the splendid power of the victory of Horus the son of Isis and the son of Osiris forever and forever. And Osiris Auf-ankh shall be victorious forever and ever. O Osiris-khent-Amentet, the whole of the northern and southern parts of the heavens, and every god and every goddess, who are in heaven and who are upon earth [will] the victory of Horus, the son of Isis and the son of Osiris, over his enemies in the presence of Osiris-khent-Amentet who will make Osiris Aufankh, victorious, to triumph over his enemies in the presence of Osiris-khent-Amentet, Un-nefer, the son of Nut, on the day of making him to triumph over Set and his fiends in the presence of the great sovereign chiefs who are in Annu (Heliopolis); on the night of the battle and overthrow of the Seba-fiend in the presence of the great sovereign princes who are in Abtu; on the night of making Osiris to triumph over his enemies make thou Osiris Aufankh, triumphant, to triumph over his enemies in the presence of the great sovereign princes, who are in the horizon of Amentet; on the day of the festival of Haker in the presence of the great sovereign princes who are in Tattu; on the night of the setting up of the Tet in Tattu in the presence of the great sovereign princes who are in the ways of the damned; on the night of the judgment of those who shall be annihilated in the presence of the great sovereign princes who are in Sekhem (Letopolis); on the night of the 'things of the altars in Sekhem' in the presence of the great sovereign princes who are in

Pe and Tepu; on the night of the stablishing of the inheriting by Horus of the things of his father Osiris in the presence of the great sovereign princes who are at the great festival of the ploughing and turning up of the earth in Tattu, or (as others say), [in] Abtu; on the night of the weighing of words," or (as others say), "weighing of locks in the presence of the great sovereign princes who are in An-rut-f on its place; on the night when Horus receiveth the birth-chamber of the gods in the presence of the great sovereign princes who are in the lands of Rekhti(?); on the night when Isis lieth down to watch [and] to make lamentation for her brother in the presence of the great sovereign princes who are in Re-stau; on the night of making Osiris to triumph over all his enemies."

A rider and camel in front of the Great Pyramid of Cheops.

Horus depicted as a falcon.

"Horus repeated [these] words four times, and all his enemies fell headlong and were overthrown and were cut to pieces; and Osiris Auf-ankh, triumphant, repeated [these] words four times, therefore let all his enemies fall headlong, and be overthrown and cut to pieces. Horus the son of Isis and son of Osiris celebrated in turn millions of festivals, and all his enemies fell headlong, and were overthrown and cut to pieces. Their habitation hath gone forth to the block of the East, their heads have been cut off; their necks have been

destroyed; their thighs have been cut off; they have been given over to the Great Destroyer who dwelleth in the valley of the grave; and they shall never come forth from under the restraint of the god Seb."

THIS CHAPTER SHALL BE RECITED OVER THE DIVINE CHAPLET WHICH IS LAID UPON THE FACE OF THE DECEASED, AND THOU SHALT CAST INCENSE INTO THE FIRE ON BEHALF OF OSIRIS AUF-ANKH, TRIUMPHANT, BORN OF SHERET-AMSU, TRIUMPHANT; THUS SHALT THOU CAUSE HIM TO TRIUMPH OVER HIS ENEMIES, DEAD OR ALIVE, AND HE SHALL BE AMONG THE FOLLOWERS OF OSIRIS; AND A HAND SHALL BE STRETCHED OUT TO HIM WITH MEAT AND DRINK IN THE PRESENCE OF THE GOD. [THIS CHAPTER] SHALL BE SAID BY THEE TWICE AT DAWN—NOW IT IS A NEVER-FAILING CHARM—REGULARLY AND CONTINUALLY.

VICTORY OVER ENEMIES

[From the Papyrus of Nebseni (British Museum No. 9,900, sheet 12).]

"Hail, Thoth, who didst make Osiris to triumph over his enemies, snare thou the enemies of Osiris, the scribe Nebseni, the lord of piety, in the presence of the great sovereign princes of every god and of every goddess; in the presence of the great sovereign princes who are in Annu (Heliopolis) on the night of the battle and of the overthrow of the Sebau-fiend in Tattu; on the night of making to stand up the double Tet in Sekhem (Letopolis); on the night of the things of the night in Sekhem, in Pe, and in Tepu; on the night of the stablishing of Horus in the heritage of the things of his father in the double land of Rekhti(?); on the night when Isis maketh lamentation at the side of her brother Osiris in Abtu (Abydos); on the night of the Haker festival of the distinguishing [between] the dead (i.e., the damned) and the Khus on the path of the dead (i.e., the damned); on the night of the judgment of those who are to be annihilated at the great [festival of] the ploughing and the turning up of the earth in Naare-rut-f in Re-stau; and on the night of making Horus to triumph over his enemies. Horus is mighty, the northern and southern halves of heaven rejoice, Osiris is content thereat and his heart is glad. Hail, Thoth, make thou to triumph Osiris, the scribe Nebseni, over his enemies in the presence of the sovereign princes of every god and every goddess, and in the presence of you, ye sovereign princes who passed judgment on Osiris behind the shrine."

A woman with a wreath of flowers around her head and a floral garland over her left shoulder, from a Roman floor mosaic of the Imperial era.

In the Saïte Recension this chapter has no vignette, but it has the title "Another Chapter of the Chaplet of Victory," and is arranged in tabular form. The words, "Hail, Thoth, make Osiris Auf-ankh, triumphant, to triumph over his enemies even as thou didst make Osiris to triumph over his enemies," which are written in two horizontal lines, are to be repeated before each column of text. The "great sovereign princes" invoked are those of: (1) Annu (Heliopolis), (2) Tattu, (3) Sekhem (Letopolis), (4) Pe and Tep, (5) An-arut-f, (6) the double land of Rekhti, (7) Re-stau, (8) Abtu, (9) the paths of the dead, (10) the ploughing festival in Tattu, (11) Kher-aba, (12) Osiris, (13) heaven and earth, (14) every god and every goddess. The rubric reads:

IF THIS CHAPTER BE RECITED REGULARLY AND ALWAYS BY A MAN WHO HATH PURIFIED HIMSELF IN WATER OF NATRON, HE SHALL COME FORTH BY DAY AFTER HE HATH COME INTO PORT (I.E., IS DEAD), AND HE SHALL PERFORM ALL THE TRANSFORMATIONS WHICH HIS HEART SHALL DICTATE, AND HE SHALL COME FORTH FROM EVERY FIRE.

GIVING A MOUTH TO THE OVERSEER

The chapter of giving a mouth to the overseer of the house, Nu, triumphant, in the underworld. He saith:

"Homage to thee, O thou lord of brightness, thou who art at the head of the Great House, prince of the night and of thick darkness. I have come unto thee being a pure khu. Thy two hands are behind thee, and thou hast thy lot with [thy] ancestors. Oh, grant thou unto me my mouth that I may speak therewith; and guide thou to me my heart at the season when there is cloud and darkness."

GIVING A MOUTH TO OSIRIS ANI

[From the Papyrus of Ani (British Museum No. 10,470, sheet 6).]

The chapter of giving a mouth to Isiris Ani, the scribe and teller of the holy offerings of all the gods, triumphant, in the underworld. He saith:

"I rise out of the egg in the hidden land. May my mouth be given unto me that I may speak therewith in the presence of the great god, the lord of the Tuat (underworld). May my hand and my arm not be forced back in the presence of the sovereign princes of any god. I am Osiris, the lord of Re-stau; may I, Osiris the scribe Ani, triumphant, have a portion with him who is on the top of the steps (i.e., Osiris). According to the desire of my heart, I have come from the Pool of Fire, and I have quenched the fire."

The head of the god Osiris, circa 595–525 B.C.

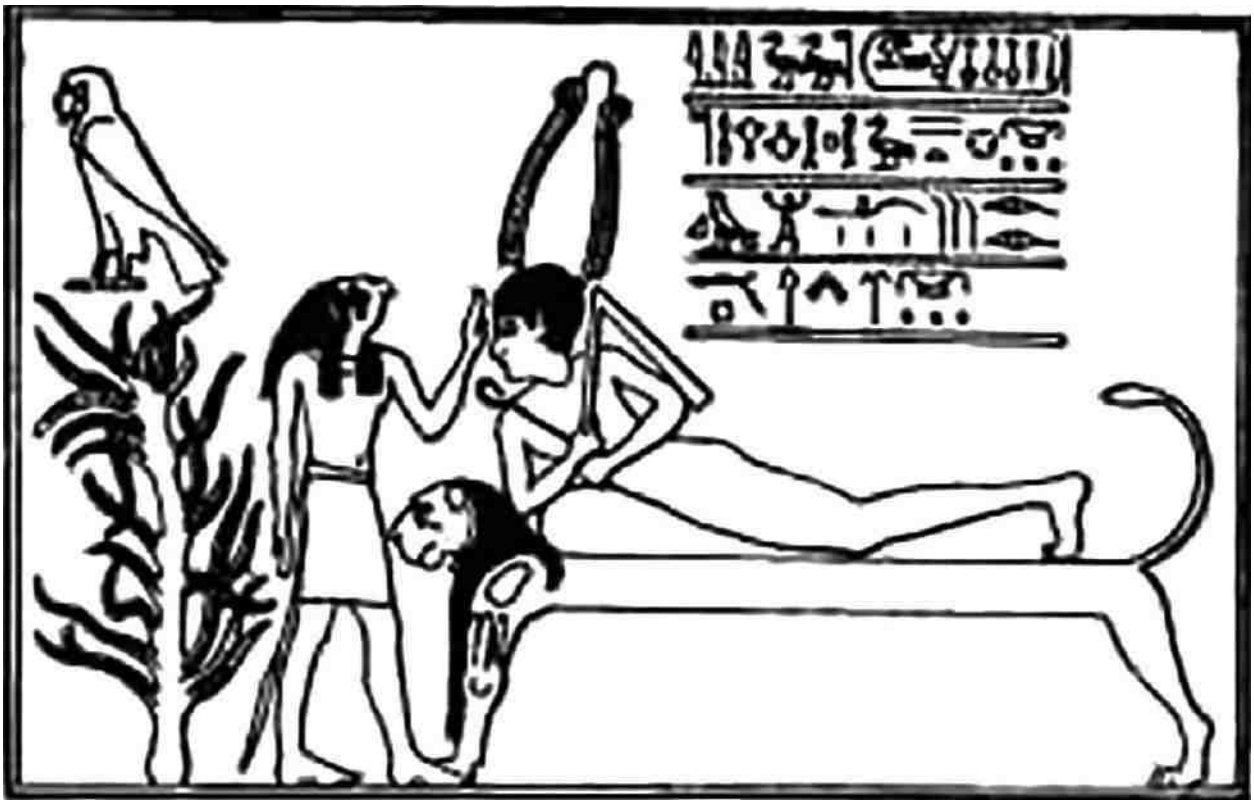
OPENING THE MOUTH OF OSIRIS

[From the Papyrus of Ani (British Museum No. 10,470, sheet 15).]

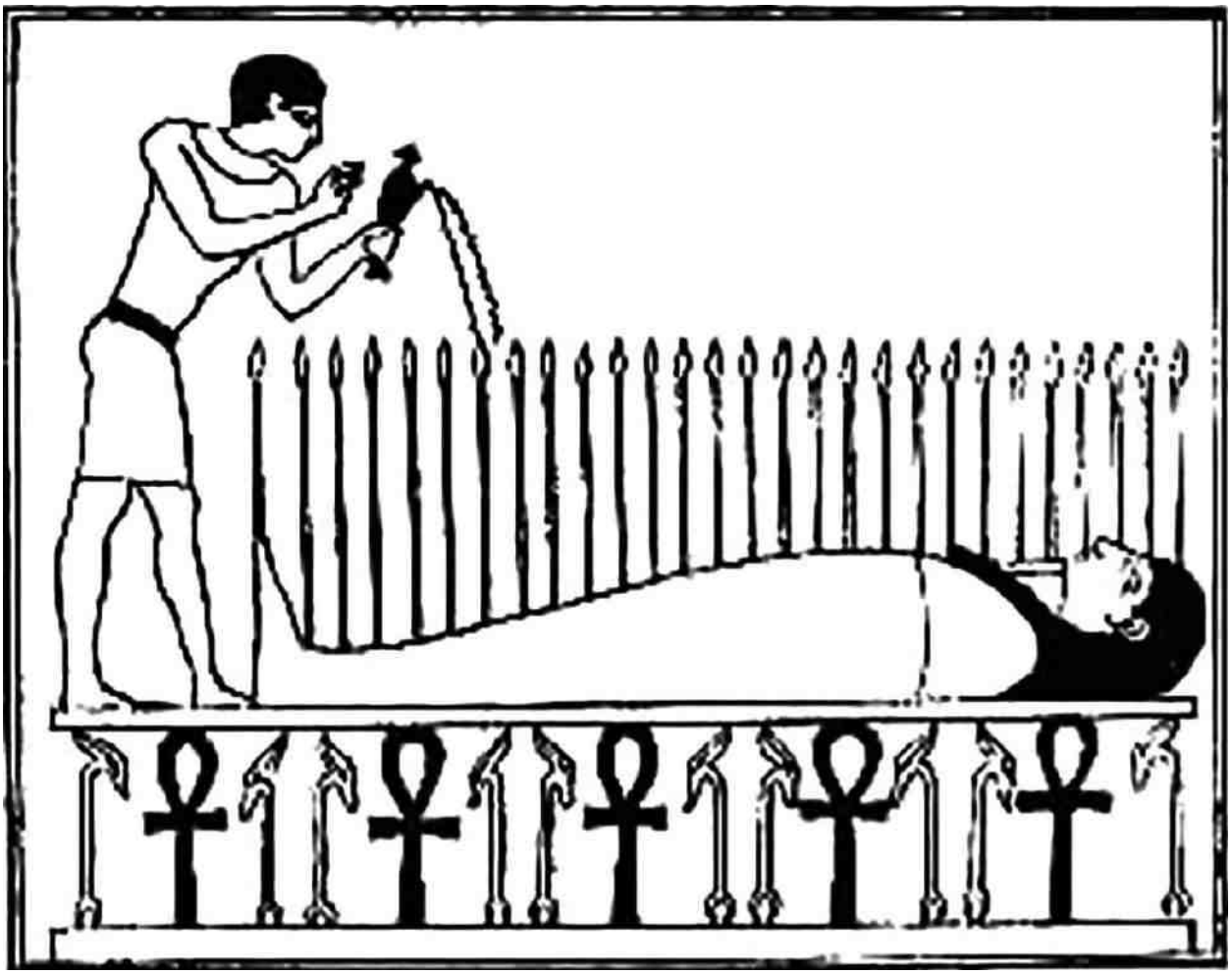
The chapter of opening the mouth of Osiris. The scribe Ani, triumphant, saith:

"May the good Ptah open my mouth, and may the god of my city loose the swathings, even the swathings which are over my mouth. Moreover, may Thoth, being filled and furnished with charms, come and loose the bandages, even the bandages of Set which fetter my mouth; and may the god Tem hurl them at those who would fetter [me] with them, and drive them back. May my mouth be opened, may my mouth be unclosed by Shu with his iron knife wherewith he opened the mouths of the gods. I am the goddess Sekhet, and I sit upon [my] place in the great wind(?) of heaven. I am the great goddess Sah who dwelleth among the Souls of Annu (Heliopolis). Now as concerning every charm and all the words which may be spoken against me, may the gods resist them, and may each and every one of the company of the gods withstand them."

The goddess Sekhet.



Resurrection, Osiris rising from the bier.



Osiris-nepra with wheat.

BRINGING CHARMS TO OSIRIS

[From the Papyrus of Ani (British Museum No. 10,470, sheet 15).]

The chapter of bringing charms unto Osiris Ani [in the underworld]. He saith:

"I am Tem-Khepera, who brought himself into being upon the thigh of his divine mother. Those who are in Nu (i.e., the sky) are made wolves, and those who are among the sovereign princes are become hyenas. Behold, I gather together the charm [from every place where] it is, and from every man with whom it is, swifter than greyhounds and quicker than light. Hail, thou who towest along the Makhent boat of Ra, the stays of thy sails and of thy rudder are taut in the wind as thou sailest up the Pool of Fire in the underworld. Behold, thou gatherest together the charm from every place where it is, and from every

man with whom it is, swifter than greyhounds and quicker than light, [the charm] which created the forms of being from the ... mother, and which either createth the gods or maketh them silent, and which giveth the heat of fire unto the gods. Behold, the charm is given unto me, from wherever it is [and from him with whom it is], swifter than greyhounds and quicker than light," or (as others say) "quicker than a shadow."

MEMORY

[From the Papyrus of Nu (British Museum No, 10,477, sheet 5).]

The chapter of making a man to possess memory in the underworld. The chancellor-in-chief, Nu, triumphant, the overseer of the palace, the son of the chief chancellor Amen-hetep, saith:

"May my name be given to me in the Great House, and may I remember my name in the House of Fire on the night of counting the years and of telling the number of the months. I am with the Divine One, and I sit on the eastern side of heaven. If any god whatsoever should advance unto me, let me be able to proclaim his name forthwith."

Osiris as a bronze figure with Atef crown on the head.

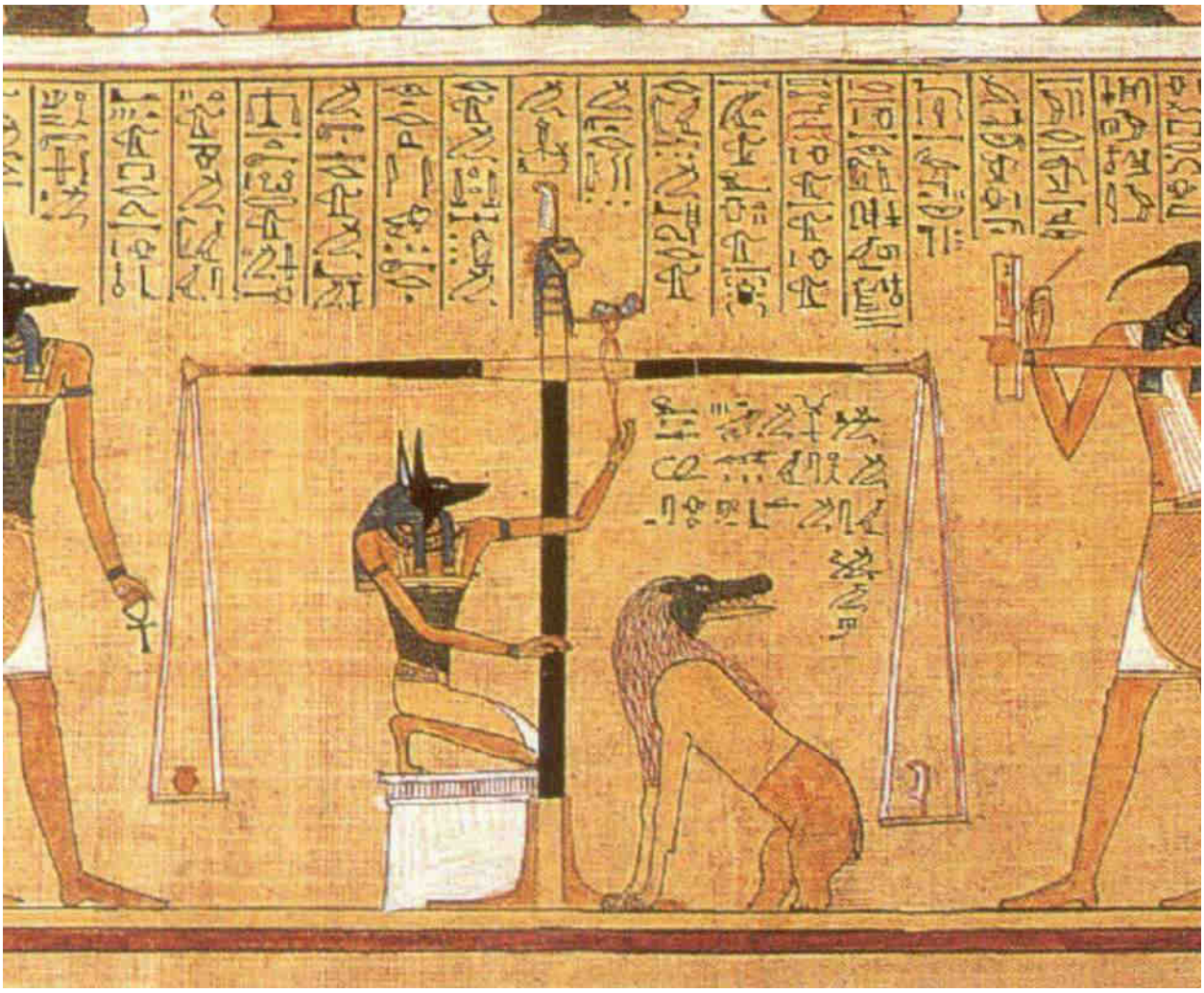
GIVING A HEART TO OSIRIS

[From the Papyrus of Ani (British Museum No. 10,470, sheet 15).]

The chapter of giving a heart to Osiris Ani in the underworld. He saith:

"May my heart (ab) be with me in the House of Hearts! May my heart (hat) be with me in the House of Hearts! May my heart be with me, and may it rest there, [or] I shall not eat of the cakes of Osiris on the eastern side of the Lake of Flowers, neither shall I have a boat wherein to go down the Nile, nor another wherein to go up, nor shall I be able to sail down the Nile with thee. May my mouth [be given] to me that I may speak therewith, and my two legs to walk therewith, and my two hands and arms to overthrow my foe. May the doors of heaven be opened unt° me; may Seb, the Prince of the gods, open wide his two jaws unto me; may he open my two eyes which are blindfolded; may he cause me to stretch apart my two legs which are bound together; and may Anpu (Anubis) make my thighs firm so that I may stand upon them. May the goddess Sekhet make me to rise so that I may ascend unto heaven, and may that be done which I command in the House of the foreign (double) of Ptah (i.e., Memphis). I understand with my heart. I have gained the mastery over my heart, I have gained the mastery over my two hands, I have gained the mastery over my legs, I have gained the power to do whatsoever my ka (double) pleaseth. My soul shall not be fettered to my body at the gates of the underworld; but I shall enter in peace and I shall come forth in peace."

A canopic jar.



Anubis and the Weighing of the Heart.

PRESERVING THE HEART

[From the Papyrus of Ani (British Museum No. 10,470, sheets 15 and 16).]

The chapter of not letting the heart (Hati) of a man be taken from him in the underworld. Saith Osiris Ani:

"Hail, ye who carry away hearts! [Hail,] ye who steal [hearts, and who make the heart of a man to go through its transformations according to his deeds, let not what he hath done harm him before you]. Homage to you, O ye lords of eternity, ye possessors of everlastingness, take ye not this heart of Osiris Ani into your grasp, this heart of Osiris, and cause ye not words of evil to spring up against it; because this is the heart of Osiris Ani, triumphant, and it

belongeth unto him of many names (i.e., Thoth), the mighty one whose words are his limbs, and who sendeth forth his heart to dwell in his body. The heart of Osiris Ani is triumphant, it is made new before the gods, he hath gained power over it, he hath not been spoken to [according to] what he hath done. He hath gotten power over his own members. His heart obeyeth him, he is the lord thereof, it is in his body, and it shall never fall away therefrom. I, Osiris, the scribe Ani, victorious in peace, and triumphant in the beautiful Amenta and on the mountain of eternity, bid thee to be obedient unto me in the underworld."

PRESERVING THE HEART

[From the Papyrus of Nu (British Museum No. 10,477, sheet 5).]

The chapter of not letting the heart of the overseer of the palace, the Chancellor-in-Chief, Nu, triumphant, be carried away from him in the underworld. He saith:

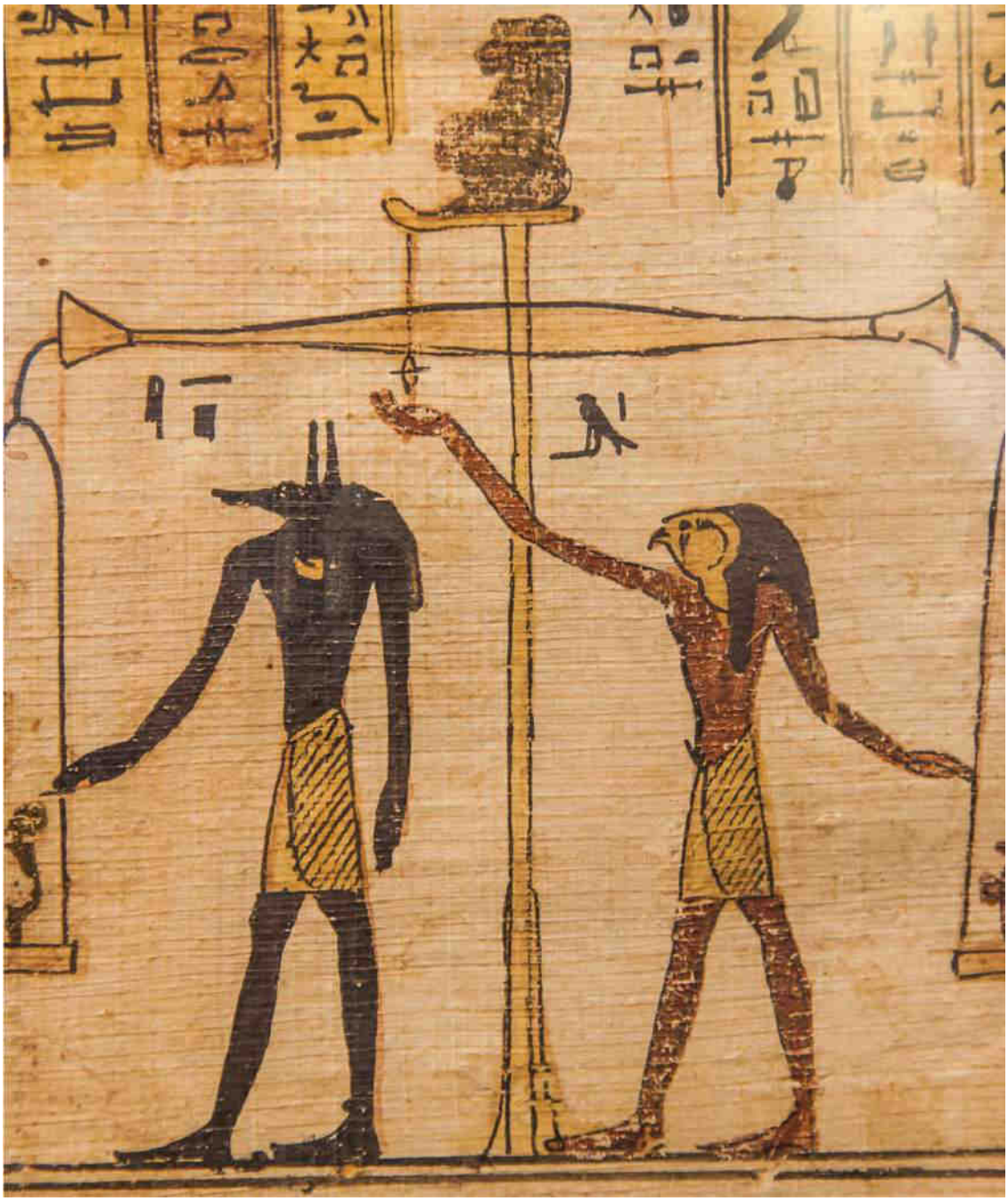
"Hail, thou Lion-god! I am the Flower Bush (Unb). That which is an abomination unto me is the divine block. Let not this my heart (hati) be carried away from me by the fighting gods in Annu. Hail, thou who dost wind bandages round Osiris and who hast seen Set! Hail, thou who returnest after smiting and destroying him before the mighty ones! This my heart (ab) [sitteth] and weepeth for itself before Osiris; it hath made supplication for me. I have given unto him and I have decreed unto him the thoughts of the heart in the House of the god Usekh-hra, and I have brought to him sand (sic) at the entry to Khemennu (Hermopolis Magna). Let not this my heart (hati) be carried away from me! I make thee to dwell(?) upon this throne, O thou who joinest together hearts (hatu) [in Sekhet-hetep (with) years] of strength against all things that are an abomination unto thee, and to carry off food from among the things which belong unto thee, and are in thy grasp by reason of thy twofold strength. And this my heart (hati) is devoted to the decrees of the god Tem who leadeth me into the dens of Suti, but let not this my heart which hath done its desire before the sovereign princes who are in the underworld be given unto him. When they find the leg and the swathings they bury them."

PRESERVING THE HEART

[From the Papyrus of Ani (British Museum No. 10,470, sheet 15).]

The chapter of not letting the heart of a man be taken away from him in the underworld. Osiris Ani, triumphant, saith:

"Turn thou back, O messenger of every god! Is it that thou art come [to carry away] this my heart which liveth? But my heart which liveth shall not be given unto thee. [As I] advance, the gods hearken unto my offerings, and they all fall down upon their faces in their own places."



A detail of Anubis and the Weighing of the Heart.

The Isis Temple at Philae Island, Egypt.

PRESERVING THE HEART

[From the Papyrus of Amen-hetep (Naville, Todtenbuch, Bd. I. Bl. 40).]

The chapter of not allowing the heart of Amen-Hetep, triumphant, to be carried away dead in the underworld. The deceased saith:

"My heart is with me, and it shall never come to pass that it shall be carried away. I am the lord of hearts, the slayer of the heart. I live in right and truth (Maat) and I have my being therein. I am Horus, the dweller in hearts, who is within the dweller in the body. I live in my word, and my heart hath being. Let not my heart be taken away from me, let it not be wounded, and may neither wounds nor gashes be dealt upon me because it hath been taken away from me. Let me have my being in the body of [my] father Seb, [and in the body of my] mother Nut. I have not done that which is held in abomination by the gods; let me not suffer defeat there, [but let me be] triumphant."

THE HEART OF CARNELIAN

[From the Papyrus of Ani (British Museum No. 10,470, sheet 33).]

The chapter of a heart of Carnelian. Osiris Ani, triumphant, saith:

"I am the Bennu, the soul of Ra, and the guide of the gods in the Tuat (underworld). Their divine souls come forth upon earth to do the will of their kas; let, therefore, the soul of Osiris Ani come forth to do the will of his ka."

PRESERVING THE HEART

[From Lepsius, Todtenbuch, Bl. 16.]

The chapter of not letting the heart of a man be driven away from him in the underworld. Osiris Auf-ankh, triumphant, born of Sheret-Amsu, triumphant, saith:

"My heart, my mother; my heart, my mother! My heart of my existence upon earth. May naught stand up to oppose me in judgment; may there be no opposition to me in the presence of the sovereign princes; may [no evil] be wrought against me in the presence of the gods; may there be no parting [of thee] from me in the presence of the great god, the lord of Amentet. Homage to thee, O thou heart of Osiris-khent-Amentet! Homage to you, O my reins! Homage to you, O ye gods who dwell in the divine clouds, and who are exalted (or holy) by reason of your sceptres! Speak ye fair words for the Osiris Auf-ankh, and make ye him to prosper before Nehebka. And behold, though I be joined unto the earth, and am in the mighty innermost part of heaven, let me remain on the earth and not die in Amentet, and let me be a khu therein forever and ever."

THIS [CHAPTER] SHALL BE RECITED OVER A BASALT SCARAB, WHICH SHALL BE SET IN A GOLD SETTING, AND IT SHALL BE PLACED INSIDE THE HEART OF THE MAN FOR WHOM THE CEREMONIES OF "OPENING THE MOUTH" AND OF ANOINTING WITH UNGUENT HAVE BEEN PERFORMED. AND THERE SHALL BE RECITED BY WAY OF A MAGICAL CHARM THE WORDS: "MY HEART, MY MOTHER; MY HEART, MY MOTHER! MY HEART OF TRANSFORMATIONS."

PRESERVING THE HEART

[From the Papyrus of Nu (British Museum No. 10,477, sheet 5).]

The chapter of not letting the heart of the overseer of the palace, the Chancellor-in-Chief, Nu, triumphant, be driven away from him in the underworld. He Saith:

"O my heart, my mother; O my heart, my mother! O my heart of my existence upon earth. May naught stand up to oppose me in judgment in the presence of the lords of the trial; let it not be said of me and of that which I have done, 'He hath done deeds against that which is right and true'; may naught be against me in the presence of the great god, the lord of Amentet. Homage to thee, O my heart! Homage to thee, O my heart! Homage to you, O my reins! Homage to you, O ye gods who dwell in the divine clouds, and who are exalted (or holy) by reason of your sceptres! Speak ye [for me] fair things to Ra, and make ye me to prosper before Nehebka. And behold me, even though I be joined to the earth in the mighty innermost parts thereof, let me remain upon the earth and let me not die in Amentet, but become a Khu therein."

PRESERVING THE HEART

[From the Papyrus of Ani (British Museum No. 10,470, sheet 15).]

The chapter of not letting the heart of Osiris, the scribe of the holy offerings of all the gods, Ani, triumphant, be driven from him in the underworld. He saith:

"My heart, my mother; my heart, my mother! My heart whereby I came into being! May naught stand up to oppose me at [my] judgment; may there be no opposition to me in the presence of the sovereign princes (Tchatcha); may there be no parting of thee from me in the presence of him that keepeth the Balance! Thou art my ka, the dweller in my body; the god Khnemu who knitteth and strengtheneth my limbs. Mayest thou come forth into the place of happiness whither we go. May the Shenit (i.e., the divine officers of the court of Osiris), who form the conditions of the lives of men, not cause my name to stink. [Let it be satisfactory unto us, and let the listening be satisfactory unto us, and let there be joy of heart unto us at the weighing of words. Let not that which is false be uttered against me before the great god, the lord of Amentet. Verily how great shalt thou be when thou risest in triumph!]"

RUBRIC

[From the Papyrus of Amen-hetep (see Naville, Todtenbuch, Bd. II. p. 99).]

These words are to be said over a scarab of green stone encircled with band of refined copper and [having] a ring of silver, which shall be placed on the neck of the Khu.

THIS CHAPTER WAS FOUND IN THE CITY OF KHEMENNU (HERMOPOLIS MAGNA) UNDER THE FEET OF [THE STATUE OF] THIS GOD. [IT WAS INSCRIBED] UPON A SLAB OF IRON OF THE SOUTH, IN THE WRITING OF THE GOD HIMSELF, IN THE TIME OF THE MAJESTY OF THE KING OF THE NORTH AND OF THE SOUTH, MEN-KAU-RA, TRIUMPHANT, BY THE ROYAL SON HERU-TA-TA-F, WHO DISCOVERED IT WHILE HE WAS ON HIS JOURNEY TO MAKE AN INSPECTION OF THE TEMPLES AND OF THEIR ESTATES.

BEATING BACK THE CROCODILE

[From the Papyrus of Nu (British Museum No. 10,477, sheet 5).]

The chapter of beating back the crocodile that cometh to carry away the charm from Nu, the overseer of the palace. The chancellor-in-chief, triumphant, the son of the overseer of the palace, Amen-Hetep, triumphant, in the underworld. He saith:

"Get thee back, return, get thee back, thou crocodile-fiend Sui; thou shalt not advance to me, for I live by reason of the magical words which I have by me. I do not utter that name of thine to the great god who will cause thee to come to the two divine envoys; the name of the one is Betti, and the name of the other is 'Hra-k-en-Maat.' Heaven hath power over its seasons, and the magical word hath power over that which is in its possession, let therefore my mouth have power over the magical word which is therein. My front teeth are like unto flint knives, and my jaw-teeth are like unto the Nome of Tutef. Hail thou that sittest with thine eyeball upon these my magical words! Thou shalt not carry them away, O thou crocodile that livest by means of magical words!"

A crocodile on the Nile River.

[In the Turin Papyrus (Lepsius, op. cit., Bl. 16) the following lines are added to this chapter:]

Anubis and the serpent.

"I am the Prince in the field. I, even I, am Osiris, who hath shut in his father Seb together with his mother Nut on the day of the great slaughter. My father is Seb and my mother is Nut. I am Horus, the first-born of Ra, who is crowned. I am Anpu (Anubis) on the day of reckoning. I, even I, am Osiris the prince who goeth in and declareth the offerings which are written down. I am the guardian of the door of Osiris, even I. I have come, I have become glorious (or a Khu), I have been reckoned up, I am strong, I have come and I avenge mine own self. I have sat in the birth-chamber of Osiris, and I was born with him, and I renew my youth along with him. I have laid hold upon the Thigh which was by Osiris,

and I have opened the mouth of the gods therewith, I sit upon the place where he sitteth, and I write down the number [of the things] which make strong(?) the heart, thousands of loaves of bread, thousands of vases of beer, which are upon the altars of his father Osiris, [numbers of] jackals, wolves, oxen, red fowl, geese and ducks. Horus hath done away with the sacrifices of Thoth. I fill the office of priest in the regions above, and I write down there [the things] which make strong the heart. I make offerings (or offerings are made to me) at the altars of the Prince of Tattu, and I have my being through the oblations [made to] him. I snuff the wind of the East by his head, and I lay hold upon the breezes of the West thereby.... I go round about heaven in the four quarters thereof; I stretch out my hand and grasp the breezes of the south [which] are upon its hair. Grant unto me air among the venerable beings and among those who eat bread."

Anubis attending the mummy of Sennedjem.

IF THIS CHAPTER BE KNOWN BY [THE DECEASED] HE SHALL COME FORTH BY DAY, HE SHALL RISE UP TO WALK UPON THE EARTH AMONG THE LIVING, AND HE SHALL NEVER FAIL AND COME TO AN END, NEVER, NEVER, NEVER.

BEATING BACK THE CROCODILE

[From Lepsius, Todtenbuch, Bll. 16 and 17.]

The chapter of beating back the crocodile that cometh to carry away the magical words from the Khu in the underworld. Osiris Auf-ankh, triumphant, saith:

"The Mighty One fell down upon the place where he is, or (as others say), upon his belly, but the company of the gods caught him and set him up again. [My] soul cometh and it speaketh with its father, and the Mighty One delivereth it from these eight crocodiles. I know them by their names and [what] they live upon, and I am he who hath delivered his father from them."

"Get thee back, O Crocodile that dwellest in the West, thou that livest upon the stars which never rest, for that which is an abomination unto thee is in my belly, O thou that hast eaten the forehead of Osiris. I am Set."

"Get thee back, O Crocodile that dwellest in the West, for the serpent-fiend Naau is in my belly, and I will give him unto thee; let not thy flame be against me."

"Get thee back, O Crocodile that dwellest in the East, who feedest upon those who eat their own filth, for that which is an abomination unto thee is in my belly; I advance, I am Osiris."

"Get thee back, O Crocodile that dwellest in the East, the serpent-fiend Naau is in my belly, and I will give [him] unto thee; let not thy flame be against me."

"Get thee back, O Crocodile that dwellest in the South, who feedest upon filth, and waste, and dirt, for that which is an abomination unto thee is in my belly; shall not the flame be on thy hand? I am Sept."

"Get thee back, O Crocodile that dwellest in the South, for I am safe by reason of my charm; my fist is among the flowers and I will not give it unto thee."

“Get thee back, O Crocodile that dwellest in the North, who feedest upon what is offered(?) within the hours, for that which thou abominatest is in my belly; let [not] thy venom be upon my head, for I am Tem.”

“Get thee back, O Crocodile that dwellest in the North, for the goddess Serqet is in my belly and I have not yet brought her forth. I am Uatch-Maati (or Merti).”

The gallery in the second court of Thutmose I at Medinet Habu in Luxor, Egypt.

Crocodiles on the Nile were both a powerful symbol and a danger in ancient Egypt.

"The things which are created are in the hollow of my hand, and those which have not yet come into being are in my body. I am clothed and wholly provided with thy magical words, O Ra, the which are in heaven above me and in the earth beneath me. I have gained power, and exaltation, and a full-breathing throat in the abode of my father Ur (i.e., the Mighty One), and he hath delivered unto me the beautiful Amentet which destroyeth living men and women; but strong is its divine lord, who suffereth from weakness," or (as others say) "exhaustion twofold, therein day by day. My face is open, my heart is upon its seat, and the crown with the serpent is upon me day by day. I am Ra, who is his own protector, and nothing shall ever cast me to the ground."

REPULSING SERPENTS

[From the Papyrus of Nu (British Museum No. 10,477, sheet 6).]

The chapter of repulsing serpents (or worms). Nu, the overseer of the palace, the chancellor-in-chief, triumphant, saith:

"Hail, thou serpent Rerek, advance not hither. Behold Seb and Shu. Stand still now, and thou shalt eat the rat which is an abominable thing unto Ra, and

thou shalt crunch the bones of the filthy cat."

AGAINST SNAKES

[From the Papyrus of Nu (British Museum No. 10,477, sheet 6).]

The chapter of not [letting] Osiris Nu, triumphant, be bitten by snakes (or worms) in the underworld. He saith:

"O Serpent! I am the flame which shineth upon the Opener(?) of hundreds of thousands of years, and the standard of the god Tenpu," or (as others say) "the standard of young plants and flowers. Depart ye from me, for I am the divine Maftet."

The skull of a Nile crocodile.

AGAINST SERPENTS

[From the Papyrus of Nu (British Museum No. 10,477, sheet 6).]

The chapter of not [letting] Nu, the chancellor-in-chief, triumphant, be devoured by serpents of the underworld. He saith:

"Hail, thou god Shu! Behold Tattu! Behold Shu! Hail Tattu! [Shu] hath the head-dress of the goddess Hathor. They nurse Osiris. Behold the twofold being who is about to eat me! Alighting from the boat I depart(?), and the serpent-fiend Seksek passeth me by. Behold sam and aaqet flowers are kept under guard(?). This being is Osiris, and he maketh entreaty for his tomb. The eyes of the divine prince are dropped, and he performeth the reparation which is to be done for thee; [he] giveth [unto thee thy] portion of right and truth according to the decision concerning the states and conditions [of men]."

DRIVING AWAY APSHAIT

[From the Papyrus of Nu (British Museum No. 10,477, sheet 8).]

The chapter of driving away Apshait. Osiris Nu, the chancellor-in-chief, triumphant, saith:

"Depart from me, O thou that hast lips which gnaw, for I am Khnemu, the lord of Peshennu, and [I] bring the words of the gods to Ra, and I report [my] message to the lord thereof."

DRIVING BACK THE MERTI

[From the Papyrus of Nu (British Museum No. 10,477, sheet 8).]

The chapter of driving back the two Merti goddesses. Nu, the chancellor-in-chief, triumphant, saith:

"Homage to you, ye two Rekht goddesses, ye two Sisters, ye two Mert goddesses, I bring a message to you concerning my magical words. I shine from the Sektet boat, I am Horus the son of Osiris, and I have come to see my father Osiris."

LIVING BY AIR

[From the Papyrus of Nebseni (British Museum No. 9,900, sheet 12).]

The chapter of living by air in the underworld. The scribe Nebseni, the lord to whom veneration is paid, saith:

"[I am the god Tem], who cometh forth out of Nu into the watery abyss. I have received [my habitation of Amentet, and have given commands] with my words to the [Khus] whose abiding-places are hidden, to the Khus and to the double Lion-god. I have made journeys round about and I have sung hymns of joy in the boat of Khepera. I have eaten therein, I have gained power therein, and I live therein through the breezes [which are there]. I am the guide in the boat of Ra, and he openeth out for me a path; he maketh a passage for me through the gates of the god Seb. I have seized and carried away those who live in the embrace of the god Ur (i.e., Mighty One); I am the guide of those who live in their shrines, the two brother-gods Horus and Set; and I bring the noble ones with me. I enter in and I come forth, and my throat is not slit; I go into the boat of Maat, and I pass in among those who live in the Atet boat, and who are in the following of Ra, and are nigh unto him in his horizon. I live after my death day by day, and I am strong even as is the double Lion-god. I live, and I am delivered after my death, I, the scribe Nebseni, the lord of piety, who fill the earth and come forth like the lily of mother-of-emerald, of the god Hetep of the two lands."

Anubis fights the serpent while Horus looks on.

LIVING BY AIR

[From the Papyrus of Nu (British Museum No. 10,477, sheet 12).]

The chapter of living by air in the underworld. Nu, the overseer of the palace, the chancellor-in-chief, triumphant, the son of the overseer of the palace, the chancellor-in-chief, Amen-hetep, triumphant, saith:

"I am the double Lion-god, the first-born of Ra and Tem of Ha-khebti(?), [the gods] who dwell in their divine chambers. Those who dwell in their divine abodes have become my guides, and they make paths for me as they revolve in the watery abyss of the sky by the side of the path of the boat of Tem. I stand upon the timbers(?) of the boat of Ra, and I recite his ordinances to the beings who have knowledge, and I am the herald of his words to him whose throat stinketh. I set free my divine fathers at eventide. I close the lips of my mouth, and I eat like unto a living being. I have life in Tattu, and I live again after death like Ra day by day."

DRIVING BACK REREK

[From the Papyrus of Mes-em-neter (see Naville, op. cit., Bd. I. Bl. 53).]

The chapter of driving back the serpent Rerek in the underworld. Osiris Mes-em-neter saith:

"Get thee back, depart, retreat(?) from [me], O Aaapef, withdraw, or thou shalt be drowned at the Pool of Nu, at the place where thy father hath ordered that thy slaughter shall be performed. Depart thou from the divine place of birth of Ra wherein is thy terror. I am Ra who dwelleth in his terror. Get thee back, Fiend, before te darts of his beams. Ra hath overthrown thy words, the gods have turned thy face backward, the Lynx hath torn open thy breast, the Scorpion hath cast fetters upon thee; and Maat hath sent forth thy destruction. Those who are in the ways have overthrown thee; fall down and depart, O Apep, thou Enemy of Ra! O thou that passest over the region in the eastern part of heaven with the sound of the roaring thunder-cloud, O Ra who openest the gates of the horizon straightway on thy appearance, [Apep] hath sunk helpless under [thy] gashings. I have performed thy will, O Ra, I have performed thy will; I have done that which is fair, I have done that which is fair, I have labored for the peace of Ra. [I] have made to advance thy fetters, O Ra, and Apep hath fallen through thy drawing them tight. The gods of the south and of the north, of the west and of the east have fastened chains upon him, and they have fettered him with fetters; the god Rekes hath overthrown him and the god Hertit hath put him in chains. Ra setteth, Ra setteth; Ra is strong at [his] setting. Apep hath fallen, Apep, the enemy of Ra, departeth. Greater is the punishment [which hath been inflicted on] thee than the sting(?) which is in the Scorpion goddess, and mightily hath she, whose course is everlasting, worked it upon thee and with deadly effect. Thou shalt never enjoy the delights of love, thou shalt never fulfil thy desire, O Apep, thou Enemy of Ra! He maketh thee to go back, O thou who art hateful to Ra; he looketh upon thee, get thee back! [He] pierceth [thy] head, [he] cutteth through thy face, [he] divideth [thy] head at the two sides of the ways, and it is crushed in his land; thy bones are smashed in pieces, thy members are hacked off thee, and the god [A]ker hath condemned thee, O Apep, thou enemy of Ra! Thy mariners are those who keep the reckoning for thee, [O Ra, as thou] advancest, and thou restest there wherein are the offerings made to thee [As thou] advancest, [as thou] advancest toward the House the

advance which thou hast made toward the House is a prosperous advance; let not any baleful obstacle proceed from thy mouth against me when thou workest on my behalf. I am Set who let loose the storm-clouds and the thunder in the horizon of heaven even as [doth] the god Netcheb-ab-f."

Apep was the ancient Egyptian deity who embodied chaos and was thus the opponent of light and Ma'at (order/truth). He appeared in art as a giant serpent.

"'Hail,' saith the god Tem, 'make strong your faces, O soldiers of Ra, for I have driven back the god Nentcha in the presence of the divine sovereign princes.' 'Hail,' saith the god Seb, 'make ye firm those who are upon their seats which are in the boat of Khepera, take ye your ways, [grasping] your weapons of war in your hands.' 'Hail,' saith Hathor, 'take ye your armor.' 'Hail,' saith Nut, 'come and repulse the god Tcha who pursueth him that dwelleth in his shrine and who setteth out on his way alone, namely, Neb-er-tcher, who cannot be repulsed.' 'Hail,' say those gods who dwell in their companies and who go round about the Turquoise Pool, 'come, O mighty One, we praise and we will deliver the Mighty One [who dwelleth in] the divine Shrine, from whom proceeds the company of the gods, let commemorations be made for him, let praise be given to him, let words [of praise] be recited before him by you and by me.' 'Hail,' saith Nut to thy Sweet One. 'Hail,' say those who dwell among the gods, 'he cometh forth, he findeth [his] way, he maketh captives among the gods, he hath taken possession of the goddess Nut, and Seb standeth up.' Hail, thou terrible one, the company of the gods is on the march. Hathor quaketh with terror, and Ra hath triumphed over Apep."

The sun god Ra, in the form of Great Cat, slays the snake Apep.

REPULSING THE EATER OF THE ASS

[From the Papyrus of Ra (see Naville, op. cit., Bd. I. Bl. 54) and from the Papyrus of Nu (British Museum No. 10,477, sheet 8).]

The chapter of driving back the eater of the ass. Osiris Ra, triumphant, saith:

I. “Get thee back, Hai, thou impure one, thou abomination of Osiris! Thoth hath cut off thy head, and I have performed upon thee all the things which the company of the gods ordered concerning thee in the matter of the work of thy slaughter. Get thee back, thou abomination of Osiris, from the Neshmet boat ... which advanceth with a fair wind. Ye are holy, O all ye gods, and [ye] have cast down headlong the enemies of Osiris; the gods of Ta-ur shout for joy. Get thee back, O thou Eater of the Ass, thou abomination of the god Haas who dwelleth in the underworld. I know thee, I know thee, I know thee, I know thee. Who art thou? I am ...”

II. “On thy face [O fiend], and devour me not, for I am pure, and I am with the time which cometh of itself. Thou shalt not come to me, O thou that comest without being invoked, and whose [time of coming] is unknown. I am the lord of thy mouth, get thee back, thou and thy desires(?). Hail, Haas, with his stone [knife] Horus hath cut asunder thy members, and thou art destroyed within thy company, and thy bend (or dwelling-place) is destroyed for thee by the company of thy gods who dwell in the cities of Pe and Tep. He that slayeth [thee] there is in the form of the Eye of Horus, and I have driven thee away as thou wast advancing, and I have vanquished thee by the winds of my mouth. O thou Eater of those who commit sins, who dost plunder and spoil, I have [committed] no sin; therefore, let my palette and the writings with hostile charges [against me upon them] be given unto me. I have done no wrong in the presence of the sovereign princes, therefore shoot not thy [venom] at me. I give, do thou take according to what I order; snatch me not away, and eat me not, for I am the lord of life, the Prince (Life, Health, Strength!) of the horizon.”

ABOLISHING THE SLAUGHTERINGS

[From the Papyrus of Nebseni, sheet 25.]

The chapter of driving away the slaughterings which are performed in the underworld. Nebseni, the scribe and designer in the Temples of Upper and Lower Egypt, he to whom fair veneration is paid, the son of the scribe and artist Thena, triumphant, saith:

"Hail, Tem, I have become glorious (or a Khu) in the presence of the double Lion-god, the great god, therefore open thou unto me the gate of the god Seb. I smell the earth (i.e., I bow down so that my nose toucheth the ground) of the great god who dwelleth in the underworld, and I advance into the presence of the company of the gods who dwell with the beings who are in the underworld. Hail, thou guardian of the divine door of the city of Beta, thou [god] Neti(?) who dwellest in Amentet, I eat food, and I have life through the air, and the god Atch-ur leadeth me with [him] to the mighty boat of Khepera. I hold converse with the divine mariners at eventide, I enter in, I go forth, and I see the being who is there; I lift him up, and I say that which I have to say unto him, whose throat stinketh [for lack of air]. I have life, and I am delivered, having lain down in death. Hail, thou that bringest offerings and oblations, bring forward thy mouth and make to draw nigh the writings (or lists) of offerings and oblations. Set thou Right and Truth firmly upon their throne, make thou the writings to draw nigh, and set thou up the goddesses in the presence of Osiris, the mighty god, the Prince of everlastingness, who counteth his years, who hearkeneth unto those who are in the islands (or pools), who raiseth his right shoulder, who judgeth the divine princes, and who sendeth [Osiris] into the presence of the great sovereign princes who live in the underworld."

The sycamore fig was cultivated by the ancient Egyptians.

ABOLISHING THE SLAUGHTERINGS

[From the Papyrus of Nu (British Museum No. 10,477, sheet 6).]

The chapter of driving back the slaughterings which are performed in Suten-Henen. Osiris Nu, triumphant, saith:

"O thou land of the sceptre! (literally, wood) O thou white crown of the divine form! O thou resting-place of the boat! I am the Child, I am the Child, I am the Child, I am the Child. Hail, Abu-ur, thou sayest day by day: 'The slaughter-block is made ready as thou knowest, and thou hast come to decay.' I am Ra, the stablisher of those who praise [him]. I am the knot of the god within the Aser tree, the doubly beautiful one, who is more splendid than yesterday (say four times). I am Ra, the stablisher of those who praise [him]. I am the knot of the god within the Aser tree, and my going forth is the going forth [of Ra] on this day."

"My hair is the hair of Nu. My face is the face of the Disk. My eyes are the eyes of Hathor. My ears are the ears of Ap-uat. My nose is the nose of Khenti-khas. My lips are the lips of Anpu. My teeth are the teeth of Serqet. My neck is the neck of the divine goddess Isis. My hands are the hands of Ba-neb-Tattu. My forearms are the forearms of Neith, the Lady of Sais. My backbone is the backbone of Suti. My phallus is the phallus of Osiris. My reins are the reins of the Lords of Kher-aba. My chest is the chest of the Mighty one of Terror. My belly and back are the belly and back of Sekhet. My buttocks are the buttocks of the Eye of Horus. My hips and legs are the hips and legs of Nut. My feet are the feet of Ptah. [My fingers] and my leg-bones are the [fingers and] leg-bones of the Living Gods. There is no member of my body which is not the member of some god. The god Thoth shieldeth my body altogether, and I am Ra day by day. I shall not be dragged back by my arms, and none shall lay violent hold upon my hands. And shall do me hurt neither men, nor gods, nor the sainted dead, nor those who have perished, nor any one of those of ancient times, nor any mortal, nor any human being. I am he who cometh forth, advancing, whose name is unknown. I am Yesterday, and Seer of millions of years is my name. I pass along, I pass along the paths of the divine celestial judges. I am the lord of eternity, and I decree and I judge like the god Khepera. I am the lord of the Ureret crown. I am he who dwelleth in the Utchat [and in the Egg, in the Utchat and in the Egg, and it is given unto me to live [with] them. I am he that dwelleth in the Utchat when it closeth, and I exist by the strength thereof. I come forth and I shine; I enter in and I come to life. I am in the Utchat], my seat is upon my throne, and I sit in the abode of splendor(?) before it. I am Horus and (I)

traverse millions of years. I have given the decree [for the stablishing of] my throne and I am the ruler thereof; and in very truth, my mouth keepeth an even balance both in speech and in silence. In very truth, my forms are inverted. I am Un-nefer, from one season even unto another, and what I have is within me; [I am] the only One, who proceedeth from an only One who goeth round about in his course. I am he who dwelleth in the Utchat, no evil thing of any form or kind shall spring up against me, and no baleful object, and no harmful thing, and no disastrous thing shall happen unto me. I open the door in heaven, I govern my throne, and I open up [the way] for the births [which take place] on this day. I am (?) the child who marcheth along the road of Yesterday. [I am] To-day for untold nations and peoples. I am he who protecteth you for millions of years, and whether ye be denizens of the heavens, or of the earth, or of the south, or of the north, or of the east, or of the west, the fear of me is in your bodies. I am he whose being has been moulded in his eye, and I shall not die again. My moment is in your bodies, but my forms are in my place of habitation. I am he who cannot be known, but the Red Ones have their faces directed toward me. I am the unveiled one. The season wherein [the god] created the heavens for me and enlarged the bounds of the earth and made great the progeny thereof cannot be found out; but they fail and are not united [again]. My name setteth itself apart from all things [and from] the great evil [which is in] the mouths [of men] by reason of the speech which I address unto you. I am he who riseth and shineth, the wall which cometh out of a wall, an only One who proceedeth from an only One. There is never a day that passeth without the things which appertain unto him being therein; passing, passing, passing, passing. Verily I say unto thee, I am the Sprout which cometh forth from Nu, and my Mother is Nut. Hail, O my Creator, I am he who hath no power to walk, the great Knot who is within yesterday. The might of my strength is within my hand. I myself am not known, but I am he who knoweth thee. I cannot be held with the hand, but I am he who can hold thee in his hand. Hail, O Egg! Hail, O Egg! I am Horus who lives for millions of years, whose flame shineth upon you and bringeth your hearts to me. I have the command of my throne and I advance at this season, I have opened a path, and I have delivered myself from all evil things. I am the dog-headed ape of gold three palms and two fingers [high], which hath neither arms nor legs and dwelleth in Het-ka-Ptah (Memphis), and I go forth as goeth forth the dog-headed ape that dwelleth in Het-ka-Ptah."

Nun and Naunet.

AIR AND WATER

[From the Papyrus of Nu (British Museum No. 10,477, sheet 12).]

The chapter of snuffing the air and of having the mastery over the water in the underworld. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:

"Hail, Hap-ur, god of heaven, in thy name of 'Divider of heaven,' grant thou unto me that I may have dominion over the water, even as the goddess Sekhet had power over Osiris on the night of the storms and floods. Grant thou that I may have power over the divine princes who have their habitations in the place of the god of the inundation, even as they have power over their own holy god of whose name they are ignorant; and may they let me have power even as [he hath let them have power]." "My nostrils are opened in Tattu," or (as others say), "My mouth and my nostrils are opened in Tatau, and I have my place of peace in Annu, which is my house; it was built for me by the goddess Sesheta, and the god Khnemu set it up for me upon its walls. If to this heaven it cometh by the north, I sit at the south; if to this heaven it cometh by the south, I sit at the north; if to this heaven it cometh by the west, I sit at the east; and if to this heaven it cometh by the east, I sit at the west. I draw the hair of my nostrils, and I make my way into every place in which I wish to sit."

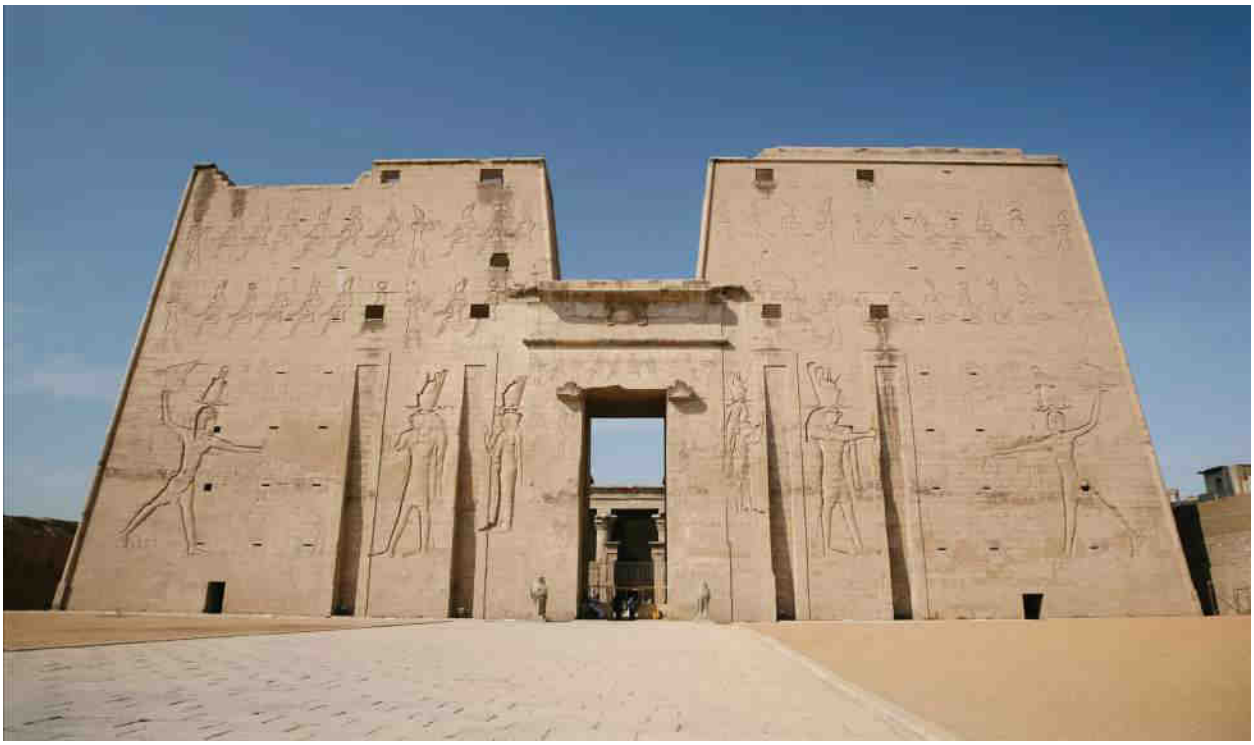
In the Papyrus of Nefer-uben-f (see Naville, op. cit., Bd. I. Bl. 70) this chapter ends quite differently, and reads: "I am strong in my mouth and in my nostrils, for behold Tem has stablished them; behold, O ye gods and Khus. Rest thou, then, O Tem. Behold the staff which blossometh, and which cometh forth when a man crieth out in your names. Behold, I am Tem, the tree (?) of the gods in [their] visible forms. Let me not be turned back.... I am the Am-khent, Nefer-uben-f, triumphant. Let neither my flesh nor my members be gashed with knives, let me not be wounded by knives by you. I have come, I have been judged, I have come forth therein, [I] have power with my father, the Old man, Nu. He hath granted that I may live, he hath given strength unto me, and he hath provided me with the inheritance of my father therein."

DOMINION OVER ELEMENTS

[From the Papyrus of Ani (British Museum No. 10,470, sheet 16).]

The chapter of breathing the air and of having dominion over the water in the underworld. Osiris Ani saith:

"Open to me." Who art thou? Whither goest thou? What is thy name? "I am one of you." Who are those with thee? "The two serpent goddesses Merti. Separate thou from him, head from head, when [thou] goest into the divine Mesqen chamber. He letteth me set out for the temple of the gods who have found their faces. 'Assembler of Souls' is the name of my boat; 'Making the hair to stand on end' is the name of the oars; 'Goad' is the name of the hold; 'Making straight for the middle' is the name of the rudder; likewise [the boat] is a type of my being borne onward in the pool. Let there be given unto me vessels of milk, together with cakes, and loaves of bread, and cups of drink, and flesh in the Temple of Anpu."



The front facade of the Temple of Edfu with carved figures and hieroglyphs.

A statue representation of the Egyptian god Anubis on sand.

IF HE (I.E., THE DECEASED) KNOWETH THIS CHAPTER, HE SHALL GO INTO, AFTER COMING FORTH FROM, THE UNDERWORLD OF THE [BEAUTIFUL AMENTET].

DOMINION OVER ELEMENTS

[From the Papyrus of Ani (British Museum No. 10,470, sheet 16).]

The chapter of snuffing the air, and of having dominion over the waters in the underworld. Osiris Ani saith:

"Hail, thou sycamore tree of the goddess Nut! Grant thou to me of [the water and of] the air which dwell in thee. I embrace the throne which is in Unnu (Hermopolis), and I watch and guard the egg of Nekek-ur (i.e., the Great Cackler). It groweth, I grow; it liveth, I live; it snuffeth the air, I snuff the air, I the Osiris Ani, in triumph."

A diorite vase from the Neqada II period at The Field Museum, Chicago.

DOMINION OVER ELEMENTS

[From Lepsius, Todtenbuch, Bl. 23.]

Another chapter. Osiris Auf-ankh, triumphant, saith:

"Let the gates of heaven be opened for me by the god [Thoth] and by Hapi, and let me pass through the doors of Ta-qebh into the great heaven," or (as others say), "at the time," [or (as others say)], "with the strength(?) of Ra. Grant ye, [O Thoth and Hapi,] that I may have power over the water, even as Set had power over his enemies on the day when there were storms and rain upon the earth. Let me have power over the divine beings who have mighty arms in their shoulders, even as the god who is apparelled in splendor and whose name is unknown had power over them; and may I have power over the beings whose arms are mighty."

PRESERVATION OF THE SOUL

[From the Papyrus of Ani (British Museum No. 10,470, sheet 15).]

The chapter of not letting the soul of a man be taken from him in the underworld. Osiris, the Scribe Ani, saith:

"I, even I, am he who came forth from the water-flood which I make to overflow, and which becometh mighty as the river [Nile]."

DRINKING WATER

[From the Papyrus of Nebseni (British Museum No. 9,900, sheet 4).]

The chapter of drinking water in the underworld. The scribe Nebseni ... saith:

"May be opened [to me] the mighty flood by Osiris, and may the abyss of water be opened [to me] by Tehuti-Hapi, the lord of the horizon, in my name of 'Opener.' May there be granted [to me] mastery over the water-courses as over the members of Set. I go forth into heaven. I am the Lion-god Ra. I am the Bull. [I] have eaten the Thigh, and I have divided the carcass. I have gone round about among the islands (or lakes) of Sekhet-Aaru. Indefinite time, without beginning and without end, hath been given to me; I inherit eternity, and everlastingness hath been bestowed upon me."

The last three chapters, with a single vignette, are grouped in one in the Papyrus of Nefer-uben-f (see Naville, op. cit., Bd. I. Bl. 72); but the order of them as there given is 61, 60, 62. In the Turin Papyrus (Lepsius, op. cit., Bl. 23) the vignette of each is the same, i.e., the deceased holding a sail in his left hand.

DRINKING WATER

[From the Papyrus of Nu (British Museum No. 10,477, sheet 7).]

The chapter of drinking water and of not being burnt by fire [in the underworld]. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:

"Hail, Bull of Amentet! I am brought unto thee, I am the oar of Ra wherewith he ferried over the divine aged ones; let me neither be burnt up nor destroyed by fire. I am Bet, the first-born son of Osiris, who doth meet every god within his Eye in Annu. I am the divine Heir, the exalted one(?), the Mighty One, the Resting One. I have made my name to germinate, I have delivered [it], and thou shalt live through me day by day."

PRESERVATION FROM SCALDING

[From the Papyrus of Nu (British Museum No. 10,477, sheet 12).]

The chapter of not being scalded with water. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:

"I am the oar made ready for rowing, wherewith Ra transported the boat containing the divine ancestors, and lifted up the moist emanations of Osiris from the Lake of Fire, and he was not burned. I lie down like a divine Khu, [and like] Khnemu who dwelleth among lions. Come, break away the restraints from him that passeth by the side of this path, and let me come forth by it."

These traditional Egyptian clay amphora pots to hold water would be very familiar to those used by ancient Egyptians.

COMING FORTH BY DAY

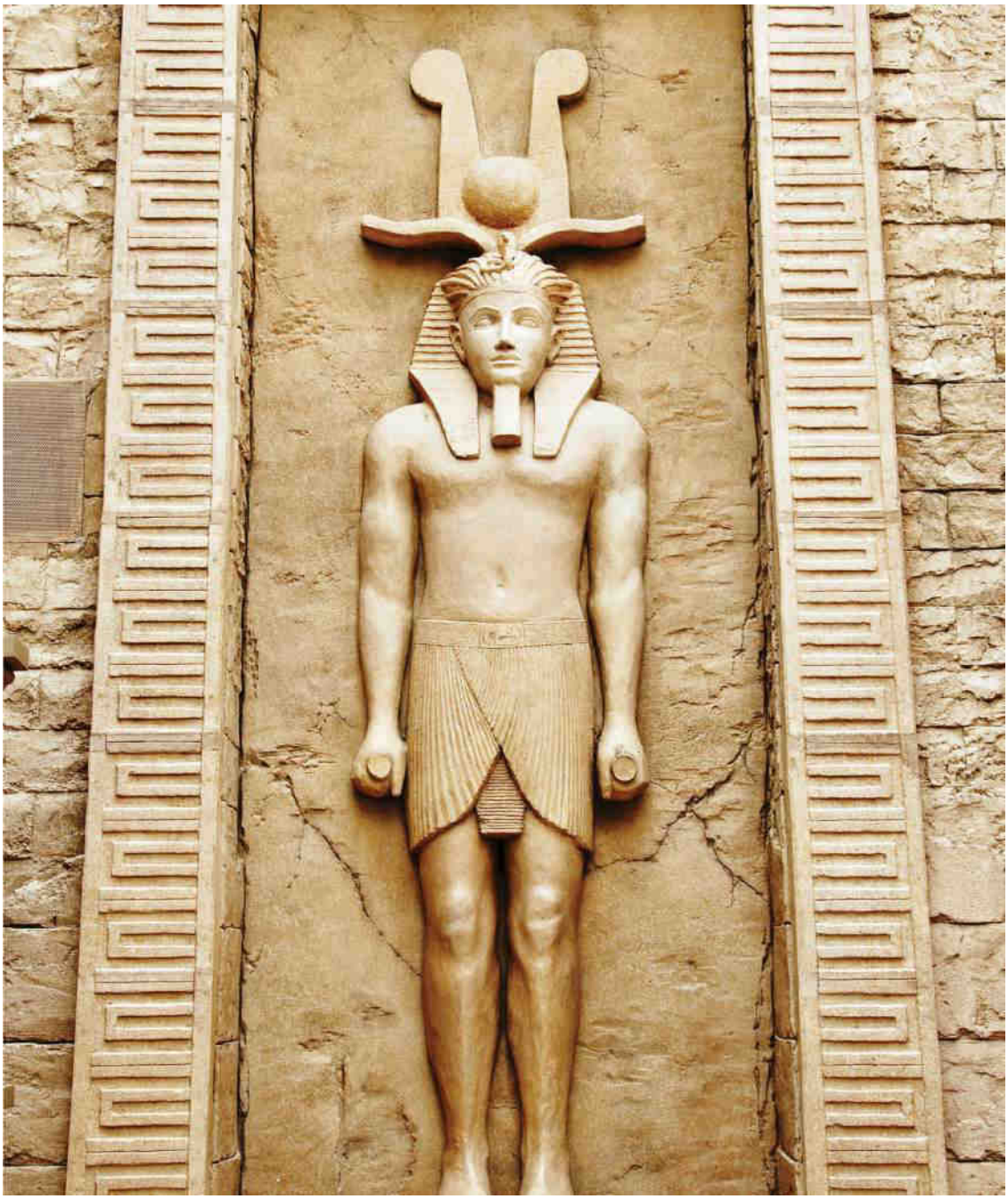
[From the Papyrus of Nebseni (British Museum No. 9,900, sheets 23 and 24).]

The chapter of coming forth by day in the underworld. Nebseni, the lord of reverence, saith:

"I am Yesterday, To-day, and To-morrow, [and I have] the power to be born a second time; [I am] the divine hidden Soul who createth the gods, and who giveth sepulchral meals unto the denizens of the Tuat (underworld), Amentet, and heaven. [I am] the rudder of the east, the possessor of two divine faces wherein his beams are seen. I am the lord of the men who are raised up; [the lord] who cometh forth from out of the darkness, and whose forms of existence are of the house wherein are the dead. Hail, ye two hawks who are perched upon your resting-places, who hearken unto the things which are said by him, who guide the bier to the hidden place, who lead along Ra, and who follow [him] into the uppermost place of the shrine which is in the celestial heights! [Hail,] lord of the shrine which standeth in the middle of the earth. He is I, and I am he, and Ptah hath covered his sky with crystal. [Hail] Ra, thou who art content, thy heart is glad by reason of thy beautiful law of the day; thou enterest in by Khemennu(?) and comest forth at the east, and the divine first-born beings who are in [thy] presence cry out with gladness [unto thee]. Make thou thy roads glad for me, and make broad for me thy paths when I shall set out from earth for the life in the celestial regions. Send forth thy light upon me, O Soul unknown, for I am [one] of those who are about to enter in, and the divine speech is in [my] ears in the Tuat (underworld), and let no defects of my mother be [imputed] unto me; let me be delivered and let me be safe from him whose divine eyes sleep at eventide, when [he] gathereth together and finisheth [the day] in night. I flood [the land] with water, and 'Qem-ur' is my name, and the garment wherewith I am clothed is complete. Hail, thou divine prince Ati-she-f, cry out unto those divine beings who dwell in their hair at the season when the god is [lifted upon] the shoulder, saying: 'Come thou who [dwellest] above thy divine abyss of water, for verily the thigh [of the sacrifice] is tied to the neck, and the buttocks are [laid] upon the head of Amentet.' May the Ur-urti

goddesses (i.e., Isis and Nephthys) grant [such] gifts unto me when my tears start from me as I see myself journeying with the divine Tena in Abydos, and the wooden fastenings which fasten the four doors above thee are in thy power within thy garment. Thy face is like that of a greyhound which scenteth with his nose the place whither I go on my feet. The god Akau transported me to the chamber(?), and [my] nurse is the divine double Lion-god himself. I am made strong and I come forth like him that forceth a way through the gate, and the radiance which my heart hath made is enduring; 'I know the abysses' is thy name. I work for you, O ye Khus—4,000,000, 600,000, 1,000, and 200 are they—concerning the things which are there. [I am] over their affairs working for hours and days in setting straight the shoulders of the twelve Sah gods, and joining the hands of their company, each to each; the sixth who is at the head of the abyss is the hour of the defeat of the Fiends. [I] have come there in triumph, and [I am] he who is in the halls (or courtyards) of the underworld, and I am he who is laid under tribute to Shu. I rise as the Lord of Life through the beautiful law of this day, and it is their blood and the cool water of [their] slaughter which make the union of the earth to blossom. I make a way among the horns of all those who make themselves strong against me, and [among] those who in secret make themselves adversaries unto me, and who are upon their bellies. I have come as the envoy of my Lord of lords to give counsel [concerning] Osiris; the eye shall not absorb its tears. I am the divine envoy(?) of the house of him that dwelleth in his possessions, and I have come from Sekhem to Annu to make known to the Bennu bird therein concerning the events of the Tuat (underworld). Hail, thou Aukert (i.e., underworld) which hidest thy companion who is in thee, thou creator of forms of existence like the god Khepera, grant thou that Nebseni, the scribe and designer to the temples of the South and of the North, may come forth to see the Disk, and that his journeyings forth(?) may be in the presence of the great god, that is to say, Shu, who dwelleth in everlastingness. Let me journey on in peace; let me pass over the sky; let me adore the radiance of the splendor [which is in] my sight; let me soar like a bird to see the companies(?) of the Khus in the presence of Ra day by day, who vivifieth every human being that walketh upon the regions which are upon the earth. Hail, Hemti (i.e., Runner); Hail, Hemti; who carriest away the shades of the dead and the Khus from earth, grant thou unto me a prosperous way to the Tuat (underworld), such as is made for the favored ones [of the god], because [I am] helpless to gather together the emanations which come from me. Who art thou, then, who consumest in its hidden place? I am the Chief in Re-stau, and

‘He that goeth in in his own name and cometh forth in that of Hehi(?), the lord of millions of years, and of the earth,’ is my name. The pregnant goddess hath deposited [upon the earth] her load, and hath given birth to Hit straightway; the closed door which is by the wall is overthrown, it is turned upside down and I rejoice thereat. To the Mighty One hath his eye been given, and it sendeth forth light from his face when the earth becometh light (or at daybreak). I shall not become corrupt, but I shall come into being in the form of the Lion-god and like the blossoms of Shu; I am the being who is never overwhelmed in the waters. Happy, yea happy is he that looked upon the funeral couch which hath come to its place of rest, upon the happy day of the god whose heart resteth, who maketh his place of alighting [thereon]. I am he who cometh forth by day; the lord of the bier which giveth life in the presence of Osiris. In very truth the things which are thine are stable each day, O scribe, artist, child of the Seshet chamber, Nebseni, lord of veneration. I clasp the sycamore tree, I myself am joined unto the sycamore tree, and its arm[s] are opened unto me graciously. I have come and I have clasped the Utchat, and I have caused it to be seated in peace upon its throne. I have come to see Ra when he setteth, and I absorb into myself the winds [which arise] when he cometh forth, and both my hands are clean to adore him. I have gathered together [all my members], I have gathered together [all my members]. I soar like a bird and I descend upon the earth, and mine eye maketh me to walk thereon in my footsteps. I am the child of yesterday, and the Akeru gods of the earth have made me to come into being, and they have made me strong for my moment [of coming forth]. I hide with the god Aba-aaiu who will walk behind me, and my members shall germinate, and my khu shall be as an amulet for my body and as one who watcheth [to protect] my soul and to defend it and to converse therewith; and the company of the gods shall hearken unto my words.”



The god Ptah-seker.

IF THIS CHAPTER BE KNOWN [BY THE DECEASED] HE SHALL BE VICTORIOUS BOTH UPON EARTH AND IN THE UNDERWORLD. HE SHALL DO WHATSOEVER A MAN DOETH WHO IS UPON THE EARTH, AND HE SHALL PERFORM ALL THE DEEDS WHICH THOSE DO WHO ARE [ALIVE]. NOW IT IS A GREAT PROTECTION [GIVEN] BY THE GOD. THIS CHAPTER WAS FOUND IN THE CITY OF KHE-MENNU INSCRIBED UPON THE BLOCK OF IRON IN LETTERS OF LAPIS-LAZULI WHICH WAS UNDER THE FEET OF THIS GOD.

In the rubric to this chapter as found in the Papyrus of Mes-em-neter, the chapter is said to have been "discovered in the foundations of the shrine of the divine Hennu boat by the chief mason in the time of the King of the North and of the South, Hesepti, triumphant," and it is there directed that it shall be recited by one who is ceremonially pure and clean, and who hath not touched women, and who hath not eaten flesh of animals or fish.

CHAPTER OF KNOWLEDGE

[From the Papyrus of Nu (British Museum No. 10,477, sheet 13).]

The chapter of knowing the "chapters of coming forth by day" in a single chapter. The overseer of the palace, the chancellor-in-chief, Osiris Nu, triumphant, begotten of the overseer of the palace, Amen-hetep, triumphant, saith:

"I am Yesterday and To-morrow; and I have the power to be born a second time. [I am] the divine hidden Soul, who createth the gods, and who giveth sepulchral meals to the divine hidden beings [in the Tuat (underworld)], in Amenti, and in heaven. [I am] the rudder of the east, the possessor of two divine faces wherein his beams are seen. I am the lord of those who are raised up, [the lord] who cometh forth from out of the darkness. [Hail,] ye two divine Hawks who are perched upon your resting-places, and who hearken unto the things which are said by him, the thigh [of the sacrifice] is tied to the neck, and the buttocks [are laid] upon the head of Amentet. May the Ur-urti goddesses (i.e., Isis and Nephthys) grant such gifts unto me when my tears start from me as I look on. 'I know the abysses' is thy name. [I] work for [you], O ye Khus, who are in number [four] millions, [six] hundred, and 1,000, and 200, and they are [in height] twelve cubits. [Ye] travel on joining the hands, each to each, but the sixth [hour], which belongeth at the head of the Tuat (underworld), is the hour of the overthrow of the Fiend. [I] have come there in triumph, and [I am] he who is in the hall (or courtyard) of the Tuat; and the seven(?) come in his manifestations. The strength which protecteth me is that which hath my Khu under its protection, [that is] the blood, and the cool water, and the slaughterings which abound(?). I open [a way among] the horns of all those who would do harm unto me, who keep themselves hidden, who make

themselves adversaries unto me, and those who are upon their bellies. The Eye shall not eat (or absorb) the tears of the goddess Aukert. Hail, goddess Aukert, open thou unto me the enclosed place, and grant thou unto me pleasant roads whereupon I may travel. Who art thou, then, who consumest in the hidden places? I am the Chief in Re-stau, and [I] go in and come forth in my name of 'Hehi, the lord of millions of years [and of] the earth'; [I am] the maker of my name. The pregnant one hath deposited [upon the earth] her load. The door by the wall is shut fast, and the things of terror are overturned and thrown down upon the backbone(?) of the Bennu bird by the two Samait goddesses. To the Mighty One hath his Eye been given, and his face emitteth light when [he] illumineth the earth, [my name is his name]. I shall not become corrupt, but I shall come into being in the form of the Lion-god; the blossoms of Shu shall be in me. I am he who is never overwhelmed in the waters. Happy, yea happy, is the funeral couch of the Still-heart; he maketh himself to alight upon the pool(?), and verily he cometh forth [therefrom]. I am the lord of my life. I have come to this [place], and I have come forth from Re-aa-urt the city of Osiris. Verily the things which are thine are with the Sariu deities. I have clasped the sycamore tree and I have divided(?) it; I have opened a way for myself [among] the Sekhiu gods of the Tuat. I have come to see him that dwelleth in his divine uræus, face to face and eye to eye, and [I] draw to myself the winds [which rise] when he cometh forth. My two eyes(?) are weak in my face, O Lion [-god], Babe, who dwellest in Utent. Thou art in me and I am in thee; and thy attributes are my attributes. I am the god of the Inundation (Bah), and 'Qem-ur-she' is my name. My forms are the forms of the god Khepera, the hair of the earth of Tem, the hair of the earth of Tem. I have entered in as a man of no understanding, and I shall come forth in the form of a strong Khu, and I shall look upon my form which shall be that of men and women forever and forever."

The south wall of the Temple of Hathor at Dendera. Cleopatra and her son Caesarian are depicted on the left.

I. [IF THIS CHAPTER BE KNOWN] BY A MAN HE SHALL COME FORTH BY DAY, AND HE SHALL NOT BE REPULSED AT ANY GATE OF THE TUAT (UNDERWORLD), EITHER IN GOING IN OR IN COMING OUT. HE SHALL PERFORM [ALL] THE TRANSFORMATIONS WHICH HIS HEART SHALL DESIRE FOR HIM AND HE SHALL NOT DIE; BEHOLD, THE SOUL OF [THIS] MAN SHALL FLOURISH. AND MOREOVER, IF [HE] KNOW THIS CHAPTER HE SHALL BE VICTORIOUS UPON EARTH AND IN THE UNDERWORLD, AND HE SHALL PERFORM EVERY ACT OF A LIVING HUMAN BEING. NOW IT IS A GREAT PROTECTION WHICH [HATH BEEN GIVEN] BY THE GOD. THIS CHAPTER WAS FOUND IN THE FOUNDATIONS OF THE SHRINE OF HENNU BY THE CHIEF MASON DURING THE REIGN OF HIS MAJESTY THE KING OF THE NORTH AND OF THE SOUTH, HESEPTI, TRIUMPHANT, WHO CARRIED [IT] AWAY AS A MYSTERIOUS OBJECT WHICH HAD NEVER [BEFORE] BEEN SEEN OR LOOKED UPON. THIS CHAPTER SHALL BE RECITED BY A MAN WHO IS CEREMONIALLY CLEAN AND PURE, WHO HATH NOT EATEN THE FLESH OF ANIMALS OR FISH, AND WHO HATH NOT HAD INTERCOURSE WITH WOMEN.

II. IF THIS CHAPTER BE KNOWN [BY THE DECEASED] HE SHALL BE VICTORIOUS BOTH UPON EARTH AND IN THE UNDERWORLD, AND HE SHALL PERFORM EVERY ACT OF A LIVING HUMAN BEING. NOW IT IS A GREAT PROTECTION WHICH [HATH BEEN GIVEN] BY THE GOD.

THIS CHAPTER WAS FOUND IN THE CITY OF KHEMENNU, UPON A BLOCK OF IRON OF THE SOUTH, WHICH HAD BEEN INLAID [WITH LETTERS] OF REAL LAPIS-LAZULI, UNDER THE FEET OF THE GOD DURING THE REIGN OF HIS MAJESTY, THE KING OF THE NORTH AND OF THE SOUTH, MEN-KAU-RA (MYCERINUS) TRIUMPHANT, BY THE ROYAL SON HERU-TA-TA-F, TRIUMPHANT; HE FOUND IT WHEN HE WAS JOURNEYING ABOUT

TO MAKE AN INSPECTION OF THE TEMPLES. ONE NEKHT(?) WAS WITH HIM WHO WAS DILIGENT IN MAKING HIM TO UNDERSTAND(?) IT, AND HE BROUGHT IT TO THE KING AS A WONDERFUL OBJECT WHEN HE SAW THAT IT WAS A THING OF GREAT MYSTERY, WHICH HAD NEVER [BEFORE] BEEN SEEN OR LOOKED UPON.

THIS CHAPTER SHALL BE RECITED BY A MAN WHO IS CEREMONIALLY CLEAN AND PURE, WHO HATH NOT EATEN THE FLESH OF ANIMALS OR FISH, AND WHO HATH NOT HAD INTERCOURSE WITH WOMEN. AND BEHOLD, THOU SHALT MAKE A SCARAB OF GREEN STONE, WITH A RIM PLATED(?) WITH GOLD, WHICH SHALL BE PLACED IN THE HEART OF A MAN, AND IT SHALL PERFORM FOR HIM THE "OPENING OF THE MOUTH." AND THOU SHALT ANOINT IT WITH ANTI UNGUENT, AND THOU SHALT RECITE OVER IT [THESE] ENCHANTMENTS.

GAINING MASTERY OVER ENEMIES

[From the Papyrus of Nu (British Museum No. 10,477, sheet 15).]

The chapter of coming forth by day and of gaining the mastery over enemies. The chancellor-in-chief, Nu, saith:

"Ra sitteth in his habitation of millions of years, and he hath gathered together the company of the gods, with those divine beings, whose faces are hidden, who dwell in the Temple of Khepera, who eat the god Bah, and who drink the drink-offerings which are brought into the celestial regions of light; and conversely. Grant that I may take possession of the captives of Osiris, and never let me have my being among the fiends of Suti! Hail, let me sit upon his folds in the habitation of the god User-ba (i.e., he of the strong Soul)! Grant thou that I may sit upon the throne of Ra, and let me have possession of my body before the god Seb. Grant thou that Osiris may come forth triumphant over Suti [and over] the night-watchers of Suti, and over the night-watchers of the Crocodile, yea the night-watchers of the Crocodile, whose faces are hidden and who dwell in the divine Temple of the King of the North in the apparel of the gods on the sixth day of the festival, whose snares are like unto everlastingness and whose cords are like unto eternity. I have seen the god Abet-ka placing the cord; the child is laid in fetters, and the rope of the god Ab-ka is drawn tight(?) ... Behold me. I am born, and I come forth in the form of a living Khu, and the human beings who are upon the earth ascribe praise [unto me]. Hail, Mer, who doest these things for me, and who art put an end to by the vigor of Ra, grant thou that I may see Ra; grant thou that I may come

forth against my enemies; and grant thou that I may be victorious over them in the presence of the sovereign princes of the great god who are in the presence of the great god. If, repulsing [me], thou dost not allow me to come forth against my Enemy and to be victorious over him before the sovereign princes, then may Hapi—who liveth upon law and order—not come forth into heaven—now he liveth by Maat—and may Ra—who feedeth upon fish—not descend into the waters! And then, verily shall Ra—who feedeth upon right and order—come forth into heaven, and then, verily, shall Hapi—who feedeth upon fish—descend into the waters; and then, verily, the great day upon the earth shall not be in its season. I have come against my Enemy, he hath been given unto me, he hath come to an end, and I have gotten possession [of him] before the sovereign princes."

Statue of Rameses II, Temple of Luxor.

VICTORY OVER ENEMIES

[From Lepsius, Todtenbuch, Bl. 25.]

The chapter of coming forth by day and of gaining the master over enemies.

"Hail, [thou] who shinest from the Moon and who sendest forth light therefrom, thou comest forth among thy multitudes, and thou goest round about, let me rise," or (as others say), "let me be brought in among the Khus, and let the underworld be opened [unto me]. Behold, I have come forth on this day, and I have become a Khu (or a shining being); therefore shall the Khus let me live, and they shall cause my enemies to be brought to me in a state of misery in the presence of the divine sovereign princes. The divine ka (double) of my mother shall rest in peace because of this, and I shall stand upon my feet and have a staff of gold," or (as others say), "a rod of gold in my hand, wherewith I shall inflict cuts on the limbs [of mine enemy] and shall live. The legs of Sothis are stablished, and I am born in their state of rest."

In later Egyptian mythology, Ra-Horakhty was more of a manifestation of "Ra (who is) Horus of the Horizons." It has been suggested that Ra-Horakhty simply refers to the sun's journey from horizon to horizon as personified by Ra or that. It may also show Ra as a symbolic deity of hope and rebirth.

COMING FORTH BY DAY

[From the Papyrus of Amen-em-heb (Naville, op. cit., Bd. I. Bl. 78).]

The chapter of coming forth by day. The scribe Mahu saith:

"I have knowledge. I was conceived by the goddess Sekhet, and the goddess Neith gave birth to me; I am Horus, and [I have] come forth from the Eye of Horus. I am Uatchit who came forth from Horus. I am Horus and I fly up and

perch myself upon the forehead of Ra in the bows of his boat which is in heaven."

OPENING THE UNDERWORLD

[From the Papyrus of Nu (British Museum No. 10,477, sheet 15).]

The chapter of opening the underworld. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:

"The chamber of those who dwell in Nu is opened, and the footsteps of those who dwell with the god of Light are set free. The chamber of Shu is opened, and he cometh forth; and I shall come forth outside, and I shall advance from my territory(?), I shall receive ... and I shall lay firm hold upon the tribute in the House of the Chief of his dead. I shall advance to my throne which is in the boat of Ra. I shall not be molested, and I shall not suffer shipwreck from my throne which is in the boat of Ra, the mighty one. Hail thou that shinest and givest light from Hent-she!"

COMING FORTH BY DAY

[From the Papyrus of Nu (British Museum No. 10,477, sheet 7).]

The chapter of coming forth by day. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:

An offering table from Sarenput II's tomb.

"The doors of heaven are opened for me, the doors of earth are opened for me, the bars and bolts of Seb are opened for me, and the first temple hath been unfastened for me by the god Petra. Behold, I was guarded and watched, [but now] I am released; behold, his hand had tied cords round me and his hand had darted upon me in the earth. Re-hent hath been opened for me and Re-hent hath been unfastened before me, Re-hent hath been given unto me, and I shall come forth by day into whatsoever place I please. I have gained the mastery over my heart; I have gained the mastery over my breast(?); I have gained the mastery over my two hands; I have gained the mastery over my two feet; I have gained the mastery over my mouth; I have gained the mastery over my whole body; I have gained the mastery over sepulchral offerings; I have gained the mastery over the waters; I have gained the mastery over the air; I have gained the mastery over the canal; I have gained the mastery over the river and over the land; I have gained the mastery over the furrows; I have gained the mastery over the male workers for me; I have gained the mastery over the female workers for me in the underworld; I have gained the mastery over [all] the things which were ordered to be done for me upon the earth, according to the

entreaty which ye spake for me [saying], ‘Behold, let him live upon the bread of Seb.’ That which is an abomination unto me, I shall not eat; [nay] I shall live upon cakes [made] of white grain, and my ale shall be [made] of the red grain of Hapi (i.e., the Nile). In a clean place shall I sit on the ground beneath the foliage of the date-palm of the goddess Hathor, who dwelleth in the spacious Disk as it advanceth to Annu (Heliopolis), having the books of the divine words of the writings of the god Thoth. I have gained the mastery over my heart; I have gained the mastery over my heart’s place (or breast); I have gained the mastery over my mouth; I have gained the mastery over my two hands; I have gained the mastery over the waters; I have gained the mastery over the canal; I have gained the mastery over the river; I have gained the mastery over the furrows; I have gained the mastery over the men who work for me; I have gained the mastery over the women who work for me in the underworld; I have gained the mastery over [all] the things which were ordered to be done for me upon earth and in the underworld. I shall lift myself up on my left side, and I shall place myself on my right side; I shall lift myself up on my right side, and I shall place myself [on my left side]. I shall sit down, I shall stand up, and I shall place myself in [the path of] the wind like a guide who is well prepared.”

Painting from a tomb representing music.

Painting from a tomb representing the grape harvest for winemaking.

IF THIS COMPOSITION BE KNOWN [BY THE DECEASED] HE SHALL COME FORTH BY DAY, AND HE SHALL BE IN A POSITION TO JOURNEY ABOUT OVER THE EARTH AMONG THE LIVING. AND HE SHALL NEVER SUFFER DIMINUTION, NEVER, NEVER.

COMING FORTH BY DAY

[From the Papyrus of Mes-em-neter (Naville, op. cit., Bd. I. Bl. 81).]

Another chapter.

"I am the Fire-god, the divine brother of the Fire-god, and [I am] Osiris the brother of Isis. My divine son, together with his mother Isis, hath avenged me on mine enemies. My enemies have wrought every [kind of] evil, therefore their arms, and hands, and feet, have been fettered by reason of their wickedness which they have wrought upon me. I am Osiris, the first-born of the divine womb, the first-born of the gods, and the heir of my father Osiris-Seb(?). I am Osiris, the lord of the heads that live, mighty of breast and powerful of back, with a phallus which goeth to the remotest limits [where] men and women [live]. I am Sah (Orion) who travelleth over his domain and who journeyeth along before the stars of heaven, [which is] the belly of my mother Nut; she conceived me through her love, and she gave birth to me because it was her will so to do. I am Anpu (Anubis) on the day of the god Sepa. I am the Bull at the head of the meadow. I, even I, am Osiris who imprisoned his father together with his mother on the day of making the great slaughter; now, [his] father is Seb, and [his] mother is Nut. I am Horus, the first-born of Ra of the risings. I am Anpu (Anubis) [on the day of] the god Sepa. I, even I, am the lord Tem. I am Osiris. Hail, thou divine firstborn, who dost enter and dost speak before the divine Scribe and Doorkeeper of Osiris, grant that I may come. I have become a khu, I have been judged, I have become a divine being, I have come, and I have avenged mine own body. I have taken up my seat by the divine birth-chamber of Osiris, and I have destroyed the sickness and suffering which were there. I have become mighty, and I have become a divine being by the side of the birth-chamber of Osiris, I am brought forth with him, I renew my youth, I renew my youth, I take possession of my two thighs which are in the place where is Osiris, and I open the mouth of the gods therewith, I take my seat by his side, and Thoth cometh forth, and [I am] strengthened in heart with thousands of cakes upon the altars of my divine father, and with my beasts, and with my cattle, and with my red feathered fowl, and with my oxen, and with my geese, and with my ducks, for Horus my Chieftain, and with the offerings which I make to Thoth, and with the sacrifices which I offer up to An-heri-ertaitsa."

COMING FORTH BY DAY

[From the Papyrus of Mes-em-neter (Naville, op. cit., Bd. I. Bl. 82).]

Another chapter.

"I have sacrificed unto An-heri-ertaitsa, and I am decreed to be strengthened in heart, for I have made offerings at the altars of my divine father Osiris; I rule in Tattu and I lift myself up over his land. I sniff the wind of the east by its hair; I lay hold upon the north wind by its hair, I seize and hold fast to the west wind by its body, and I go round about heaven on its four sides; I lay hold upon the south wind by its eye, and I bestow air upon the venerable beings [who are in the underworld] along with the eating of cakes."

IF THIS COMPOSITION BE KNOWN [BY THE DECEASED] UPON EARTH HE SHALL COME FORTH BY DAY, AND HE SHALL HAVE THE FACULTY OF TRAVELLING ABOUT AMONG THE LIVING, AND HIS NAME SHALL NEVER PERISH.

COMING FORTH BY DAY

[From the Papyrus of Nebseni (British Museum No. 9,900, sheet 16).]

The chapter of coming forth by day. The libationer, the lord of reverence, Nebseni, saith:

"Hail, thou hawk who risest in heaven, thou lord of the goddess Meh-urt! Strengthen thou me according as thou hast strengthened thyself, and show thyself upon the earth, O thou that returnest and withdrawest thyself, and let thy will be done."

"Behold the god of One Face is with me. [I am] the hawk which is within the shrine; and I open that which is upon the hangings thereof. Behold Horus, the son of Isis."

"[Behold] Horus the son of Isis! Strengthen thou me, according as thou hast strengthened thyself, and show thyself upon earth, O thou that returnest and withdrawest thyself, and let thy will be done."

"Behold, the god of One Face is with me. [I am] the hawk in the southern heaven, and [I am] Thoth in the northern heaven; I make peace with the raging fire and I bring Maat to him that loveth her."

"Behold Thoth, even Thoth! Strengthen thou me according as thou hast strengthened thyself, and show thyself upon earth, O thou that returnest and withdrawest thyself, and let thy will be done."

"Behold the god of One Face is with me. I am the Plant of the region where nothing sprouteth, and the Blossom of the hidden horizon."

"Behold Osiris, yea Osiris! Strengthen thou me according as thou hast strengthened thyself, and show thyself upon earth, O thou that returnest and withdrawest thyself, and let thy will be done."

"Behold, the god of One Face is with me. Hail, thou who [standest] upon thy legs, in thine hour," or (as others say), "Hail, thou who art victorious upon thy legs in thine hour, thou lord of the two divine Tchafi, who livest [in] the two divine Tchafi, strengthen thou me according as thou hast strengthened thyself, and show thyself upon earth, O thou that returnest and withdrawest thyself, and let thy will be done."

"Behold, the god of One Face is with me. Hail, thou Nekhen who art in thine egg, thou lord of the goddess Meh-urt, strengthen thou me according as thou hast strengthened thyself, and show thyself upon earth, O thou that returnest and withdrawest thyself, and let thy will be done."

"Behold, the god of One Face is with me. The god Sebek hath stood up within his ground, and the goddess Neith hath stood up within her plantation, O thou that returnest and withdrawest thyself, show thyself upon earth and let thy will be done."

"Behold, the god of One Face is with me. Hail, ye seven beings who make decrees, who support the Scales on the night of the judgment of the Utchat, who cut off heads, who hack necks in pieces, who take possession of hearts by violence and rend the places where hearts are fixed, who make slaughterings in the Lake of Fire, I know you and I know your names, therefore know ye me even as I know your names. I come forth to you, therefore come ye forth to me, for ye live in me and I would live in you. Make ye me to be vigorous by means of that which is in your hands, that is to say, by the rod of power which is in your hands. Decree ye for me life by [your] speech year by year; give me multitudes of years over and above my years of life, and multitudes of months

over and above my months of life, and multitudes of days over and above my days of life, and multitudes of nights over and above my nights of life; and grant that I may come forth and shine upon my statue; and [grant me] air for my nose, and let my eyes have the power to see among those divine beings who dwell in the horizon on the day when evil-doing and wrong are justly assessed."

IF THIS CHAPTER BE RECITED FOR THE DECEASED HE SHALL BE STRONG UPON EARTH BEFORE RA, AND HE SHALL HAVE A COMFORTABLE BURIAL (OR TOMB) WITH OSIRIS, AND IT SHALL BE OF GREAT BENEFIT TO A MAN IN THE UNDERWORLD. SEPULCHRAL BREAD SHALL BE GIVEN UNTO HIM, AND HE SHALL COME FORTH INTO THE PRESENCE [OF RA] DAY BY DAY, AND EVERY DAY, REGULARLY, AND CONTINUALLY.

Deities of the provinces from the Temple of Edfu.

COMING FORTH BY DAY

[From the Papyrus of Nebseni (British Museum No. 9,900, sheet 3).]

The chapter of coming forth by day and of opening up a way through the Ammehet. Behold the scribe Nebseni, triumphant, who saith:

"Homage to you, O ye lords of Kas, ye who are without sin and who live for the limitless and infinite æons of time which make up eternity, I have opened up a way for myself to you! I have become a khu in my forms, I have gained the

mastery over my enchantments, and I am decreed to be a khu; therefore deliver ye me from the crocodile [which liveth in] this country of right and truth. Grant ye to me my mouth that I may speak therewith, and cause that my sepulchral meals be placed in my hands in your presence, for I know you, and I know your names, and I know also the name of the mighty god, before whose nose ye set your tchefau food; and his name is 'Tekem.' [When] he openeth up his path in the eastern horizon of heaven, and [when] he fluttereth down in the western horizon of heaven, may he carry me along with him and may I be safe and sound! Let not the Mesqet make an end of me, let not the Fiend gain the mastery over me, let me not be turned back at your portals, and let not your doors be shut in my face, because my cakes are in the city of Pe and my ale is in the city of Tep. And there, in the celestial mansions of heaven which my divine father Tem hath stablished, let my hands lay hold upon the wheat and the barley which shall be given unto me therein in abundant measure, and may the son of mine own body make [ready] for me my food therein. And grant ye unto me therein sepulchral meals, and incense, and wax, and all the beautiful and pure things whereon the god liveth, in very deed forever in all the transformations which it pleaseth me [to perform]; and grant me the power to float down and to sail up the stream in Sekhet-Aarru [and may I reach Sekhet-hetep!]. I am the double Lion-god."

IF THIS CHAPTER BE KNOWN [BY THE DECEASED] UPON EARTH, [OR IF IT BE DONE] IN WRITING UPON [HIS] COFFIN, HE SHALL COME FORTH BY DAY IN ALL THE FORMS WHICH HE IS PLEASED [TO TAKE], AND HE SHALL ENTER IN TO [HIS] PLACE AND SHALL NOT BE DRIVEN BACK. AND CAKES, AND ALE, AND JOINTS OF MEAT UPON THE ALTAR OF OSIRIS SHALL BE GIVEN UNTO HIM; AND HE SHALL ENTER IN PEACE INTO SEKHET-AARRU TO KNOW THE DECREE OF HIM WHO DWELLETH IN TATTU; THERE SHALL WHEAT AND BARLEY BE GIVEN UNTO HIM; THERE SHALL HE FLOURISH AS HE DID UPON EARTH; AND HE SHALL DO WHATSOEVER IT PLEASETH HIM TO DO, EVEN AS THE COMPANY OF THE GODS WHICH IS IN THE UNDERWORLD, CONTINUALLY, AND REGULARLY, FOR MILLIONS OF TIMES.

Relief of a Hippopotamus attacking and killing a crocodile in Mereuka's tomb.

A tomb painting of a wheat harvest.

LIFTING UP THE FEET

[From the Papyrus of Nu (British Museum No. 10,477, sheet 6).]

The chapter of lifting up the feet and of coming forth upon the earth. The chancellor-in-chief, Nu, triumphant, saith:

"Perform thy work, O Seker, perform thy work, O Seker, O thou [who dwellest in thy house], and who [standest] on [thy] feet in the underworld! I am the god who sendeth forth rays of light over the Thigh of heaven, and I come forth to heaven and I sit myself down by the God of Light (Khu). Hail, I have become helpless! Hail, I have become helpless! but I go forward. I have become helpless, I have become helpless in the regions of those who plunder in the underworld."

JOURNEYING TO ANNU

[From the Papyrus of Nu (British Museum No. 10,477, sheet 13).]

The chapter of journeying to Annu (Heliopolis) and of receiving a throne therein. The chancellor-in-chief, Nu, triumphant, saith:

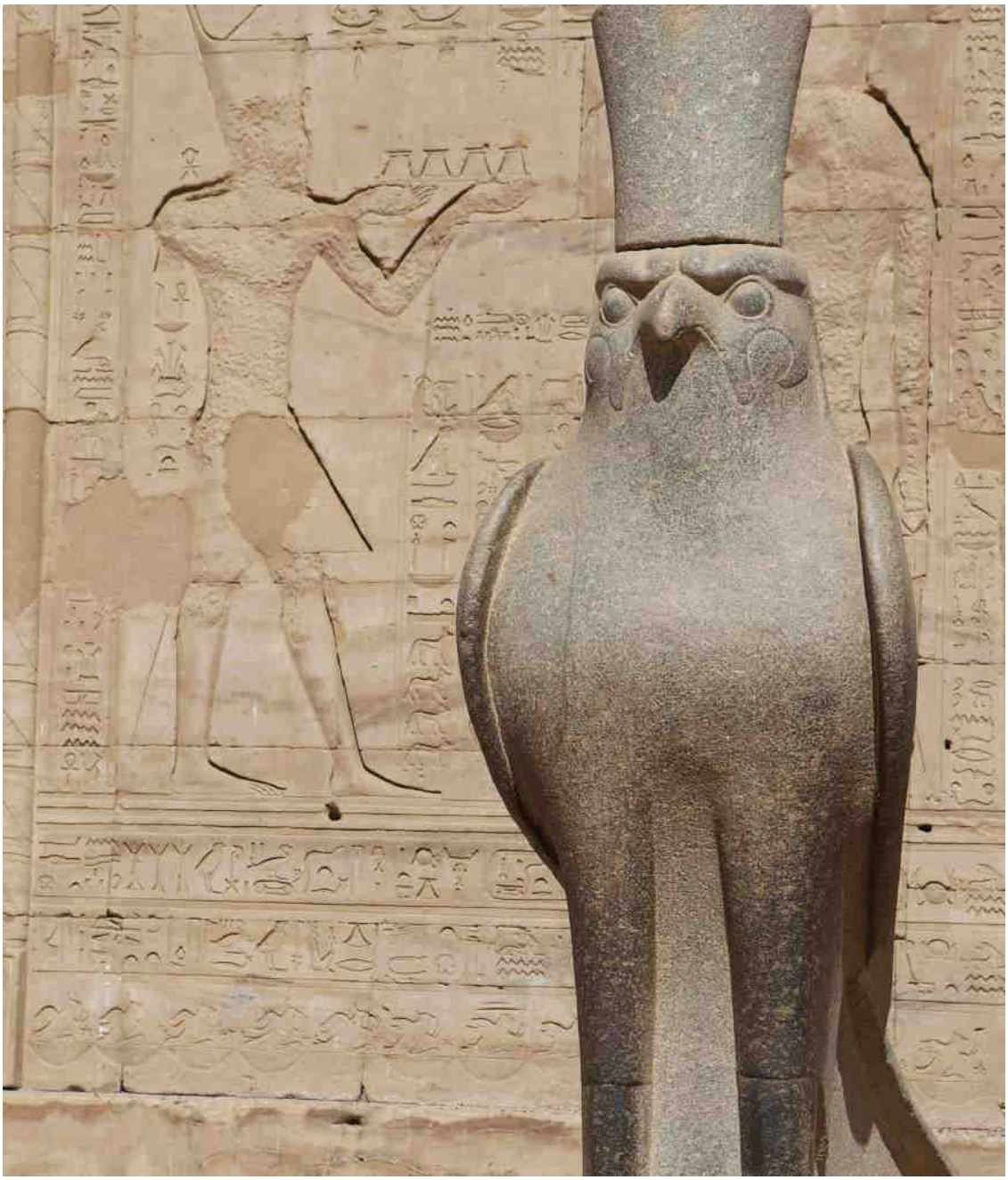
"I have come forth from the uttermost parts of the earth, and [I have] received my apparel(?) at the will(?) of the Ape. I penetrate into the holy habitations of those who are in [their] shrines (or coffins), I force my way through the habitations of the god Remren, and I arrive in the habitations of the god Akhsesef, I travel on through the holy chambers, and I pass into the Temple of the god Kemken. The Buckle hath been given unto me, it [hath placed] its hands upon me, it hath decreed [to my service] its sister Khebent, and its mother Kehkehet. It placeth me in [the eastern part of heaven wherein Ra riseth and is exalted every day; and I rise therein and travel onward, and I become a spiritual body (sah) like the god, and they set me] on that holy way on which Thoth journeyeth when he goeth to make peace between the two Fighting-gods (i.e., Horus and Set). He journeyeth, he journeyeth to the city of Pe, and he cometh to the city of Tepu."

TRANSFORMATION

[From the Papyrus of Nu (British Museum No. 10,477, sheet 9).]

The chapter of a man transforming himself into whatever form he pleaseth. The chancellor-in-chief, Nu, triumphant, saith:

"I have come into the House of the King by means of the mantis (abit) which led me hither. Homage to thee, O thou who fliest into heaven, and dost shine upon the son of the white crown, and dost protect the white crown, let me have my existence with thee! I have gathered together the great god[s], I am mighty, I have made my way and I have travelled along thereon."



Horus in front of the Temple of Philae.

PERFORMING TRANSFORMATIONS

[From the Papyrus of Nu (British Museum No. t10,477, sheet 10).]

The chapter of perfoming the transformation into a hawk of gold. The chancellor-in-chief, Nu, triumphant, saith:

"I have risen, I have risen like the mighty hawk [of gold] that cometh forth from his egg; I fly and I alight like the hawk which hath a back four cubits wide, and the wings of which are like unto the mother-of-emerald of the south. I have come forth from the interior of the Sektet boat, and my heart hath been brought unto me from the mountain of the east. I have alighted upon the Atet boat, and those who were dwelling in their companies have been brought unto me, and they bowed low in paying homage unto me and in saluting me with cries of joy. I have risen, and I have gathered myself together like the beautiful hawk of gold, which hath the head of a Bennu bird, and Ra entereth in day by day to hearken unto my words; I have taken my seat among those first-born gods of Nut. I am stablished, and the divine Sekhet-hetep is before me, I have eaten therein, I have become a khu therein, I have an abundance therein—as much as I desire—the god Nepra hath given to me my throat, and I have gained the mastery over that which guardeth (or belongeth to) my head."

Heiroglyphs at Medinet Habu in Luxor, Egypt.

TRANSFORMATION INTO A HAWK

[From the Papyrus of Nu (British Museum No. 10,477, sheets 13 and 14).]

The chapter of making the transformation into a divine hawk. The chancellor-in-chief, Nu, triumphant, saith:

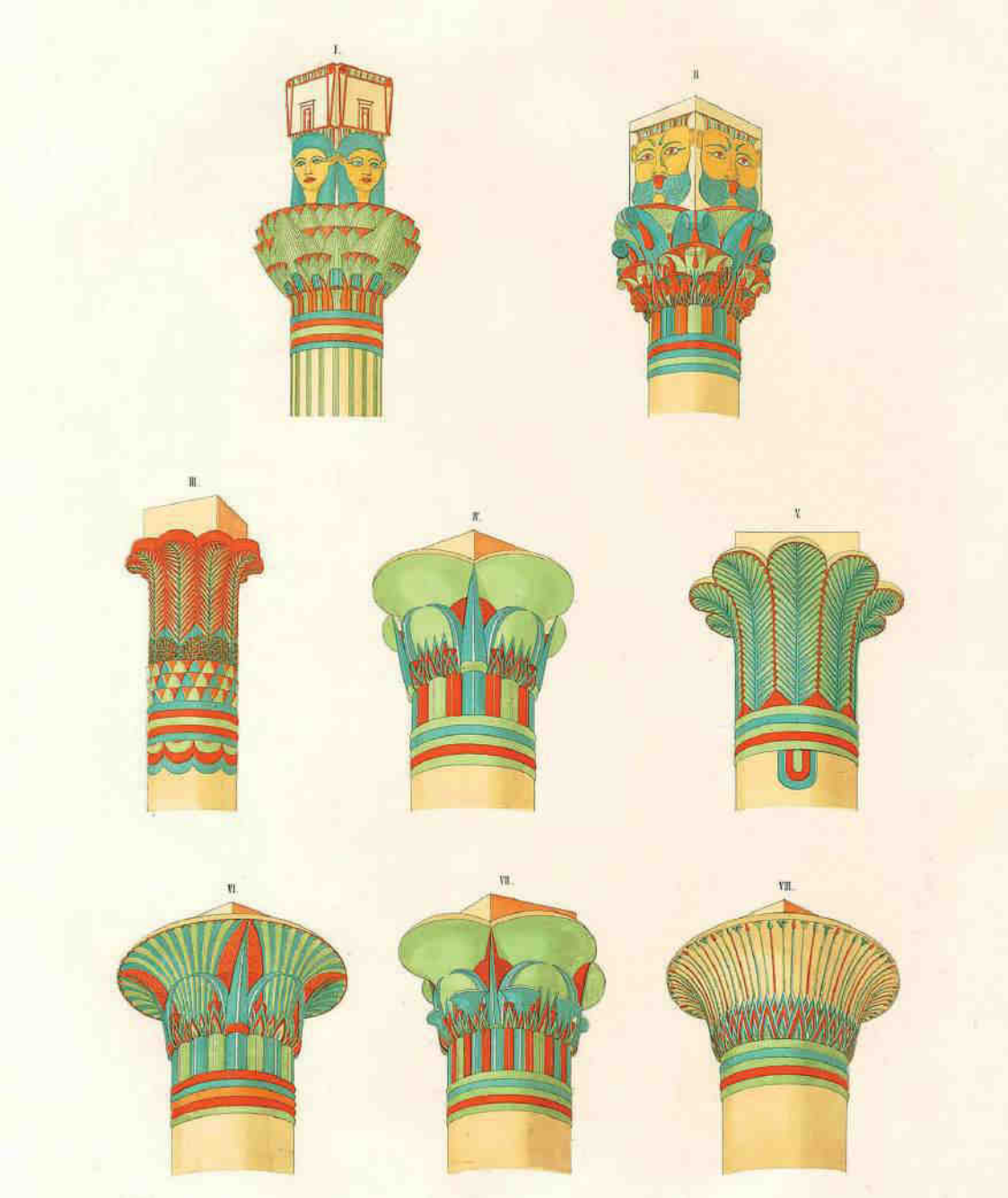
"Hail, Great God, come now to Tattu! Make thou smooth for me the ways and let me go round about [to visit] my thrones; I have renewed(?) myself, and I have raised myself up. O grant thou that I may be feared, and make thou me to be a terror. Let the gods of the underworld be afraid of me, and may they fight for me in their habitations which are therein. Let not him that would do me harm draw nigh unto me, or injure(?) me, in the House of Darkness, that is, he that clotheth and covereth the feeble one, and whose [name] is hidden; and let not the gods act likewise toward me. [Hail], ye gods, who hearken unto [my] speech! Hail, ye rulers, who are among the followers of Osiris! Be ye therefore silent, O ye gods, when one god speaketh unto another, for he hearkeneth unto right and truth; and what I speak unto [him] do thou also speak for me then, O Osiris. Grant thou that I may journey round about [according to] that which cometh forth from thy mouth concerning me, and grant that I may see thine own Form (or forms), and the dispositions of thy Souls. Grant thou that I may come forth, and that I may have power over my legs, and that I may have my existence there like unto that of Neb-er-tcher who is over [all]. May the gods of the underworld fear me, and may they fight for me in their habitations. Grant thou that I may move along therein together with the divine beings who journey onward, and may I be stablished upon my resting-place like the Lord of Life. May I be joined unto Isis the divine lady, and may she protect me from him that would do an injury unto me; and let not anyone come to see the divine one naked and helpless. May I journey on, may I come into the uttermost parts of heaven. I exchange speech with the god Seb, I make supplication for divine food from Neb-er-tcher; the gods of the underworld have fear of me, and they fight for me in their habitations when they see that thou hast provided me with food, both of the fowl of the air and of the fish of the sea. I am one of those Khus who dwell with the divine Khu, and I have made my form like unto his divine Form, when he cometh forth and maketh himself manifest in Tattu. [I am] a spiritual body (sah) and possess my soul, and will speak unto thee the things which concern me. O grant thou that I may be feared, and make thou me to be a terror; let the gods of the underworld be afraid of me, and may they fight for me in their habitations. I, even I, am the Khu who dwelleth with the divine Khu, whom the god Tem himself hath created, and who hath come into being from the blossom (i.e., the eyelashes) of his eye; he hath made to have existence, and

he hath made to be glorious (i.e., to be Khus), and he hath made mighty thereby those who have their existence along with him. Behold, he is the only One in Nu, and they sing praises (or do homage) unto him [when] he cometh forth from the horizon, and the gods and the Khus who have come into being along with him ascribe [the lordship of] terror unto him."

"I am one of those worms(?) which the eye of the Lord, the only One, hath created. And behold, when as yet Isis had not given birth to Horus, I had germinated, and had flourished, and I had become aged, and I had become greater than those who dwelt with the divine Khu, and who had come into being along with him. And I had risen up like the divine hawk, and Horus made for me a spiritual body containing his own soul, so that I might take possession of all that belonged unto Osiris in the underworld. The double Lion-god, the governor of the things which belong to the Temple of the nemmes crown, who dwelleth in his secret abode, saith [unto me]: 'Get thee back to the uttermost parts of heaven, for behold, inasmuch as through thy form of Horus thou hast become a spiritual body, (sah) the nemmes crown is not for thee; but behold, thou hast the power of speech even to the uttermost parts of heaven.' And I, the guardian, took possession of the things of Horus [which belonged] unto Osiris in the underworld, and Horus told aloud unto me the things which his divine father Osiris spake unto him in years [gone by] on the day of his own burial. I have given unto thee the nemmes crown through the double Lion-god that thou mayest pass onward and mayest come to the heavenly path, and that those who dwell in the uttermost parts of the horizon may see thee, and that the gods of the underworld may see thee and may fight for thee in their habitations. And of them is the Auhet. The gods, each and all of them, who are the warders of the shrine of the Lord, the only One, have fallen before my words. Hail! He that is exalted upon his tomb is on my side, and he hath bound [upon my head] the nemmes crown, by the decree of the double Lion-god on my behalf, and the god Auhet hath prepared a way for me. I, even I, am exalted in my tomb, and the double Lion-god hath bound the nemmes crown upon my [head], and he hath also given unto me the double hairy covering of my head. He hath stablished my heart through his own backbone, he hath stablished my heart through his own great and exceeding strength, and I shall not fall through Shu. I make my peace with the beautiful divine Brother, the lord of the two uræi, adored be he! I, even I, am he who knoweth the roads through the sky, and the wind thereof is in my body. The bull which striketh terror [into men] shall not drive me back,

and I shall pass on to the place where lieth the shipwrecked mariner on the border of the Sekhet-neheh (i.e., Field of illimitable time), and I shall journey on to the night and sorrow of the regions of Amenti. O Osiris, I shall come each day into the House of the double Lion-god, and I shall come forth therefrom into the House of Isis, the divine lady. I shall behold sacred things which are hidden, and I shall be led on to the secret and holy things, even as they have granted unto me to see the birth of the Great God. Horus hath made me to be a spiritual body through his soul, [and I see what is therein. If I speak near the mighty ones of Shu they repulse my opportunity. I am the guardian and I] take possession of the things which Horus had from Osiris in the underworld. I, even I, am Horus who dwelleth in the divine Khu. [I] have gained power over his crown, I have gained power over his radiance, and I have travelled over the remote, illimitable parts of heaven. Horus is upon his throne, Horus is upon his royal seat. My face is like unto that of the divine hawk, my strength is like unto that of the divine hawk, and I am one who hath been fully equipped by his divine Lord. I shall come forth to Tattu, I shall see Osiris, I shall pay homage to him on the right hand and on the left, I shall pay homage unto Nut, and she shall look upon me, and the gods shall look upon me, together with the Eye of Horus who is without sight(?). They (i.e., the gods) shall make their arms to come forth unto me. I rise up [as] a divine Power, and [I] repulse him that would subject me to restraint. They open unto me the holy paths, they see my form, and they hear that which I speak. [Down] upon your faces, ye gods of the Tuat (underworld), who would resist me with your faces and oppose me with your powers, who lead along the stars which never rest, and who make the holy paths unto the Hemati abode [where is] the Lord of the exceedingly mighty and terrible Soul. Horus hath commanded that ye lift up your faces so that I may look upon you. I have risen up like the divine hawk, and Horus hath made for me a spiritual body, through his own soul, to take possession of that which belongeth to Osiris in the Tuat (underworld). I have bound up the gods with divine tresses, and I have travelled on to those who ward their Chambers, and who were on both sides of me. I have made my roads and I have journeyed on and have reached those divine beings who inhabit their secret dwellings, and who are warders of the Temple of Osiris. I have spoken unto them with strength, and have made them to know the most mighty power of him that is provided with two horns [to fight] against Suti; and I make them to know concerning him that hath taken possession of the divine food, and who is provided with the Might of Tem. May the gods of the

underworld [order] a prosperous journey for me! O ye gods who inhabit your secret dwellings, and who are warders of the Temple of Osiris, and whose numbers are great and multitudinous, grant ye that I may come unto you. I have bound up and I have gathered together the powers of Kesemu-enenet," or (as others say), "Kesemiu-enenet; and I have made holy the Powers of the paths of those who watch and ward the roads of the horizon, and who are the guardians of the horizon of Hemati which is in heaven. I have stablished habitations for Osiris, I have made the ways holy for him, I have done that which hath been commanded, I have come forth to Tattu, I have seen Osiris, I have spoken unto him concerning the matters of his first-born son whom he loveth and concerning the wounding of the heart of Suti, and I have seen the divine one who is without life. Yea, I have made them to know concerning the counsels of the gods which Horus carried out while his father Osiris was not [with him]. Hail, Lord, thou most mighty and terrible Soul! Verily, I, even I, have come, look thou upon me, and do thou make me to be exalted. I have made my way through the Tuat (underworld), and I have opened up the paths which belong to heaven and also those which belong to earth, and I have suffered no opposition therein. Exalted [be thou] upon thy throne, O Osiris! Thou hast heard fair things, O Osiris! Thy strength is vigorous, O Osiris. Thy head is fastened unto thee, O Osiris. Thy brow is stablished, O Osiris. Thy heart is glad, [O Osiris]. Thy speech(?) is stablished, [O Osiris], and thy princes rejoice. Thou art stablished like the Bull of Amentet. Thy son Horus hath risen like the sun upon thy throne, and all life is with him. Millions of years minister unto him, and millions of years hold him in fear; the company of the gods are his servants, and the company of the gods hold him in fear. The god Tem, the Governor and only One of the gods, hath spoken [these things], and his word passeth not away. Horus is both the divine food and the sacrifice. [He] hath passed on(?) to gather together [the members of] his divine father; Horus is [his] deliverer, Horus is [his] deliverer. Horus hath sprung from the water of his divine father and [from his] decay. He hath become the Governor of Egypt. The gods labor for him, and they toil for him for millions of years; and he hath made to live millions of years through his Eye, the only One of its Lord (or Neb-s), Nebt-er-tcher."



Ancient Egyptian columns and capitals.

TRANSFORMATION INTO A GOVERNOR

[From the Papyrus of Nu (British Museum No. 10,477, sheets 8 and 9).]

The chapter of being transformed into the governor of the sovereign princes. The chancellor-in-chief, Nu, triumphant, saith:

"I am the god Tem, the maker of heaven, the creator of things which are, who cometh forth from the earth, who maketh to come into being the seed which is sown, the lord of things which shall be, who gave birth to the gods; [I am] the great god who made himself, the lord of life, who maketh to flourish the company of the gods. Homage to you, O ye lords of divine things (or of creation), ye pure beings whose abodes are hidden! Homage to you, O ye everlasting lords, whose forms are hidden and whose shrines are hidden in places which are unknown! Homage to you, O ye gods, who dwell in the Tenait(?)! Homage to you, O ye gods of the circuit of the flooded lands of Qebhu! Homage to you, O ye gods who live in Amentet! Homage to you, O ye company of the gods who dwell in Nut! Grant ye that I may come unto you, for I am pure, I am divine, I am a khu, I am strong, I am endowed with a soul (or I am mighty), and I have brought unto you incense, and sweet-smelling gums, and natron; I have made an end of the spittle which floweth from your mouth upon me. I have come, and I have made an end of the evil things which are in your hearts, and I have removed the faults which ye kept [laid up against me]. I have brought to you the things which are good, and I make to come into your presence Right and Truth. I, even I, know you, and I know your names, and I know your forms, which are unknown, and I come into being along with you. My coming is like unto that of the god who eateth men and who liveth upon the gods. I am mighty with you like the god who is exalted upon his resting-place; the gods come to me in gladness, and goddesses make supplication unto me when they see me. I have come unto you, and I have risen like your two divine daughters. I have taken my seat in the horizon, and I receive my offerings upon my tables, and I drink drink-offerings at eventide. My coming is [received] with shouts of joy, and the divine beings who dwell in the horizon ascribe praises unto me, the divine spiritual body (Sah), the lord of divine beings. I am exalted like the holy god who dwelleth in the Great Temple, and the gods rejoice when they see me in my beautiful coming forth from the body of Nut, when my mother Nut giveth birth unto me."

TRANSFORMATION INTO A GOD

[From the Papyrus of Ani (British Museum No. 10,470, sheet 28).]

[The chapter of] making the transformation into the god who giveth light [in] the darkness. Saith Osiris, the scribe Ani, triumphant:

"I am the girdle of the robe of the god Nu, which shineth and sheddeth light upon that which belongeth to his breast, which sendeth forth light into the darkness, which uniteth the two fighting deities who dwell in my body through the mighty spell of the words of my mouth, which raiseth up him that hath fallen —for he who was with him in the valley of Abtu (Abydos) hath fallen—and I rest. I have remembered him. I have taken possession of the god Hu in my city, for I found him therein, and I have led away captive the darkness by my might. I have rescued the Eye [of the Sun] when it waned at the coming of the festival of the fifteenth day, and I have weighed Sut in the celestial houses against the Aged one who is with him. I have endowed Thoth [with what is needful] in the Temple of the Moon-god for the coming of the fifteenth day of the festival. I have taken possession of the Ureret crown; Maat (i.e., right and truth) is in my body; its mouths are of turquoise and rock-crystal. My homestead is among the furrows which are [of the color of] lapis-lazuli. I am Hem-Nu(?) who sheddeth light in the darkness. I have come to give light in the darkness, which is made light and bright [by me]. I have given light in the darkness, and I have overthrown the destroying crocodiles. I have sung praises unto those who dwell in the darkness, I have raised up those who wept, and who had hidden their faces and had sunk down in wretchedness; and they did not look then upon me. [Hail, then,] ye beings, I am Hem-Nu(?), and I will not let you hear concerning the matter. [I] have opened [the way], I am Hem-Nu(?), [I] have made light the darkness, I have come, having made an end of the darkness, which hath become light indeed."

A lotus garden painting from the tomb of Nebamun, a high-ranking official.

TRANSFORMATION INTO A LOTUS

[From the Papyrus of Nu (British Museum No. 10,477, sheet 11).]

The chapter of making a transformation into a lotus. The overseer of the palace, the chancellor-in-chief, Nu, saith:

"I am the pure lotus which springeth up from the divine splendor that belongeth to the nostrils of Ra. I have made [my way], and I follow on seeking for him who is Horus. I am the pure one who cometh forth out of the Field."

TRANSFORMATION INTO A LOTUS

[From the Papyrus of Paqrer (see Naville, op. cit., Bd. I. Bl. 93).]

The chapter of making the transformation into a lotus. Saith Osiris Paqrer:

"Hail, thou lotus, thou type of the god Nefer-Temu! I am the man that knoweth you, and I know your names among [those of] the gods, the lords of the underworld, and I am one of you. Grant ye that [I] may see the gods who are the divine guide in the Tuat (underworld), and grant ye unto me a place in the underworld near unto the lords of Amentet. Let me arrive at a habitation in the land of Tchesert, and receive me, O all ye gods, in the presence of the lords of eternity. Grant that my soul may come forth whithersoever it pleaseth, and let it not be driven away from the presence of the great company of the gods."

TRANSFORMATION INTO PTAH

[From the Papyrus of Nu (British Museum No. 10,477, sheets 9 and 10).]

The chapter of making the transformation into Ptah, of eating cakes, and of drinking ale, and of unfettering the steps, and of becoming a living being in Annu (Heliopolis). The chancellor-in-chief, Nu, triumphant, saith:

"I fly like a hawk, I cackle like the smen goose, and I perch upon that abode of the underworld (aat) on the festival of the great Being. That which is an abomination unto me, that which is an abomination unto me, I have not eaten; filth is an abomination unto me and I have not eaten thereof, and that which is an abomination unto my ka hath not entered into my belly. Let me, then, live upon that which the gods and the Khus decree for me; let me live and let me have power over cakes; let me eat them before the gods and the Khus [who have a favor] unto me; let me have power over [these cakes] and let me eat of them under the [shade of the] leaves of the palm tree of the goddess Hathor, who is my divine Lady. Let the offering of the sacrifice, and the offering of cakes, and vessels of libations be made in Annu; let me clothe myself in the taau garment [which I shall receive] from the hand of the goddess Tait; let me stand up and let me sit down wheresoever I please. My head is like unto that of

Ra, and [when my members are] gathered together [I am] like unto Tem; the four [sides of the domain] of Ra, and the width of the earth four times. I come forth. My tongue is like unto that of Ptah and my throne is like unto that of the goddess Hathor, and I make mention of the words of Tem, my father, with my mouth. He it is who constraineth the handmaid, the wife of Seb, and before him are bowed [all] heads, and there is fear of him. Hymns of praise are repeated for [me] by reason of [my] mighty acts, and I am decreed to be the divine Heir of Seb, the lord of the earth and to be the protector therein. The god Seb refresheth me, and he maketh his risings to be mine. Those who dwell in Annu bow down their heads unto me, for I am their lord and I am their bull. I am more powerful than the lord of time, and I shall enjoy the pleasures of love, and shall gain the mastery over millions of years."

The god Ptah-seker

TRANSFORMATION INTO A BENNU BIRD

[From the Papyrus of Nu (British Museum No. 10,477, sheet 10).]

The chapter of making the transformation into a Bennu bird. The chancellor-in-chief, Nu, triumphant, saith:

"I came into being from unformed matter. I came into existence like the god Khepera, I have germinated like the things which germinate (i.e., plants), and I have dressed myself like the Tortoise. I am [of] the germs of every god. I am Yesterday of the four [quarters of the world] and of those seven Uræi which came into existence in Amentet, that is to say, [Horus, who emitteth light from his divine body. He is] the god [who] fought against Suti, but the god Thoth cometh between them through the judgment of him that dwelleth in Sekhem, and of the Souls who are in Annu, and there is a stream between them. I have come by day, and I have risen in the footsteps of the gods. I am the god Khensu, who driveth back all that oppose him."

[IF] THIS CHAPTER [BE KNOWN BY THE DECEASED] HE SHALL COME FORTH PURE BY DAY AFTER HIS DEATH, AND HE SHALL PERFORM WHATSOEVER TRANSFORMATIONS HIS HEART DESIRETH. HE SHALL BE IN THE FOLLOWING OF UN-NEFER, AND HE SHALL BE SATISFIED WITH THE FOOD OF OSIRIS AND WITH SEPULCHRAL MEALS. [HE] SHALL SEE THE DISK, [HE] SHALL BE IN GOOD CASE UPON EARTH BEFORE RA, AND HE SHALL BE TRIUMPHANT BEFORE OSIRIS, AND NO EVIL THING WHATSOEVER SHALL HAVE DOMINION OVER HIM FOREVER AND EVER.

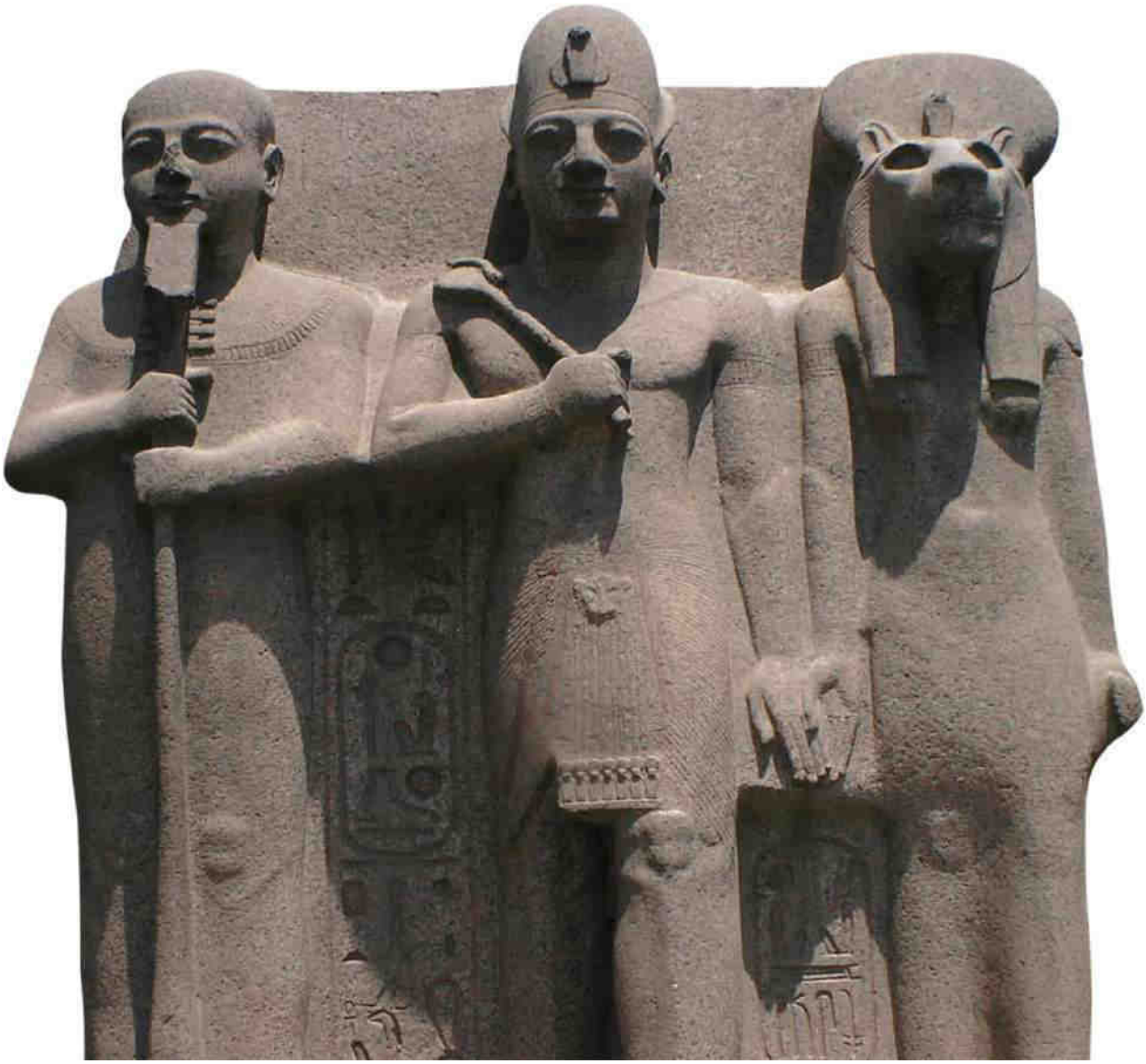
TRANSFORMATION INTO A HERON

[From the Papyrus of Nu (British Museum No. 10,477, sheet 10).]

The chapter of making the transformation into a heron. The chancellor-in-chief, Nu, triumphant, saith:

"[I] have gotten dominion over the beasts that are brought for sacrifice, with the knives which are [held] at their heads, and at their hair, and at their ... [Hail], Aged ones [hail,] Khus, who are provided with the opportunity, the chancellor-in-chief, the overseer of the palace, Nu, triumphant, is upon the earth, and what he hath slaughtered is in heaven; and what he hath slaughtered is in heaven and he is upon the earth. Behold, I am strong, and I work mighty deeds to the very heights of heaven. I have made myself pure, and [I] make the breadth of heaven [a place for] my footsteps [as I go] into the cities of Aukert; I advance, and I go forward into the city of Unnu (Hermopolis). I have set the

gods upon their paths, and I have roused up the exalted ones who dwell in their shrines. Do I not know Nu? Do I not know Tatunen? Do I not know the beings of the color of fire who thrust forward their horns? Do I not know [every being having] incantations unto whose words I listen? I am the Smam bull [for slaughter] which is written down in the books. The gods crying out say: 'Let your faces be gracious to him that cometh onward.' The light is beyond your knowledge, and ye cannot fetter it; and times and seasons are in my body. I do not utter words to the god Hu, [I do not utter words of] wickedness instead of [words of] right and truth, and each day right and truth come upon my eyebrows. At night taketh place the festival of him that is dead, the Aged One, who is in ward [in] the earth."



Statue of Rameses, Ptah, and Sekhmet.

The grey heron is a predatory wading bird in the heron family. It is native throughout temperate Europe, Asia, and parts of Africa.

THE LIVING SOUL

[From the Papyrus of Nu (British Museum No. 10,477, sheet 9).]

The chapter of making the transformation into a living soul, and of not entering into the Chamber of Torture. Whosoever knoweth [it] shall not see corruption. The chancellor-in-chief, Nu, triumphant, saith:

"I am the divine Soul of Ra proceeding from the god Nu; that divine soul which is God, [I am] the creator of the divine food, and that which is an abomination unto me is sin whereon I look not. I proclaim right and truth, and I live therein. I am the divine food, which is not corrupted in my name of Soul: I gave birth unto myself together with Nu in my name of Khepera in whom I come into being day by day. I am the lord of light, and that which is an abomination unto me is death; let me not go into the chamber of torture which is in the Tuat (underworld). I ascribe honor [unto] Osiris, and I make to be at peace the heart[s] of those beings who dwell among the divine things which [I] love. They cause the fear of me [to abound], and they create awe of me in those beings who dwell in their divine territories. Behold, I am exalted upon my standard, and upon my seat, and upon the throne which is adjudged [to me]. I am the god Nu, and the workers of iniquity shall not destroy me. I am the firstborn god of primeval matter, that is to say, the divine Soul, even the Souls of the gods of everlastingness, and my body is eternity. My Form is everlastingness, and is the lord of years and the prince of eternity. [I am] the creator of the darkness who maketh his habitation in the uttermost parts of the sky, [which] I love, and I arrive at the confines thereof. I advance upon my feet, I become master of my vine, I sail over the sky which formeth the division [betwixt heaven and earth], [I] destroy the hidden worms that travel nigh unto my footsteps which are toward the lord of the two hands and arms. My soul is the Souls of the souls of everlastingness, and my body is eternity. I am the divine exalted being who is the lord of the land of Tebu. 'I am the Boy in the city and the Young man in the plain' is my name; 'he that never suffereth corruption' is my name. I am the Soul, the creator of the god Nu who maketh his habitation in the underworld: my place of incubation is unseen and my egg is not cracked. I have done away with all my iniquity, and I shall see my divine Father, the lord of eventide, whose body dwelleth in Annu. I travel(?) to the god of night(?), who dwelleth with the god of light, by the western region of the Ibis (i.e., Thoth)."

THE SWALLOW

[From the Papyrus of Nu (British Museum No. 10,477, sheet 10).]

The chapter of making the transformation into a swallow. The chancellor-in-chief, Nu, triumphant, saith:

"I am a swallow, I am a swallow. I am the Scorpion, the daughter of Ra. Hail, ye gods, whose scent is sweet; hail, ye gods, whose scent is sweet! [Hail,] Flame, which cometh forth from the horizon! Hail, thou who art in the city, I have brought the Warden of his Bight therein. Oh, stretch out unto me thy hand so that I may be able to pass my days in the Pool of Double Fire, and let me advance with my message, for I have come with words to tell. Oh, open [thou] the doors to me and I will declare the things which have been seen by me. Horus hath become the divine prince of the Boat of the Sun, and unto him hath been given the throne of his divine father Osiris, and Set, that son of Nut, [lieth] under the fetters which he had made for me. I have made a computation of what is in the city of Sekhem, I have stretched out both my hands and arms at the word(?) of Osiris, I have passed on to judgment, and I have come that [I] may speak; grant that I may pass on and declare my tidings. I enter in, [I am] judged, and [I] come forth worthy at the gate of Neb-er-tcher. I am pure at the great place of the passage of souls, I have done away with my sins, I have put away mine offences, and I have destroyed the evil which appertained unto my members upon earth. Hail, ye divine beings who guard the doors, make ye for me a way, for, behold, I am like unto you. I have come forth by day, I have journeyed on on my legs, I have gained the mastery over my footsteps [before] the God of Light, I know the hidden ways and the doors of the Sekhet-Aaru, verily I, even I, have come, I have overthrown mine enemies upon earth, and yet my perishable body is in the grave!"

The African swallow is a small bird that builds nests in high, protected sites using mud pellets.

IF THIS CHAPTER BE KNOWN [BY THE DECEASED], HE SHALL COME FORTH BY DAY, HE SHALL NOT BE TURNED BACK AT ANY GATE IN THE UNDERWORLD, AND HE SHALL MAKE HIS TRANSFORMATION INTO A SWALLOW REGULARLY AND CONTINUALLY.

THE SERPENT SATA

[From the Papyrus of Nu (British Museum No. 10,477, sheet 11).]

The chapter of making the transformation into the serpent Sata. The chancellor-in-chief, Nu, triumphant, saith:

"I am the serpent Sata whose years are many. I die and I am born again each day. I am the serpent Sata which dwelleth in the uttermost parts of the earth. I die, and I am born again, and I renew myself, and I grow young each day."

An Egyptian barn swallow.

THE CROCODILE

[From the Papyrus of Nu (British Museum No. 10,477, sheet 11).]

The chapter of making the transformation into a crocodile. The chancellor-in-chief, Nu, triumphant, saith:

"I am the divine crocodile which dwelleth in his terror, I am the divine crocodile, and I seize [my prey] like a ravening beast. I am the great and Mighty Fish which is in the city of Qem-ur. I am the lord to whom bowing and prostrations [are made] in the city of Sekhem."

SOUL AND BODY

[From the Papyrus of Ani (British Museum No. 10,470, sheet 17).]

The chapter of causing the soul to be united to its body in the underworld. The Osiris Ani, triumphant, saith:

"Hail, thou god Anniu (i.e., Bringer)! Hail, thou god Pehrer (i.e., Runner), who dwellest in thy hall! [Hail,] great God! Grant thou that my soul may come unto me from wheresoever it may be. If [it] would tarry, then let my soul be brought unto me from wheresoever it may be, for thou shalt find the Eye of Horus standing by thee like unto those beings who are like unto Osiris, and who never lie down in death. Let not the Osiris Ani, triumphant, lie down in death among those who lie down in Annu, the land wherein souls are joined unto their bodies even in thousands. Let me have possession of my ba (soul), and of my khu, and let me triumph therewith in every place wheresoever it may be. [Observe these things which [I] speak, for it hath staves with it]; observe then, O ye divine guardians of heaven, my soul [wheresoever it may be]. If it would tarry, do thou make my soul to look upon my body, for thou shalt find the Eye of Horus standing by thee like those [beings who are like unto Osiris]."

"Hail, ye gods, who tow along the boat of the lord of millions of years, who bring [it] above the underworld and who make it to travel over Nut, who make souls to enter into [their] spiritual bodies, whose hands are filled with your ropes and who clutch your weapons tight, destroy ye the Enemy; thus shall the boat of the sun be glad and the great God shall set out on his journey in peace. And behold, grant ye that the soul of Osiris Ani, triumphant, may come forth before the gods and that it may be triumphant along with you in the eastern part of the sky to follow unto the place where it was yesterday; [and that it may have] peace, peace in Amentet. May it look upon its material body, may it rest upon its spiritual body; and may its body neither perish nor suffer corruption forever."

The Great Sphynx of Giza

A tomb painting depicting Egyptian gods.

[THESE] WORDS ARE TO BE SAID OVER A SOUL OF GOLD INLAID WITH PRECIOUS STONES AND PLACED ON THE BREAST OF OSIRIS.

EVIL RECOLLECTIONS

[From the Papyrus of Nu (British Museum No. 10,477, sheet 8).]

The chapter of driving evil recollections from the mouth. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, the son of the overseer of the palace, the chancellor-in-chief, Amen-hetep, triumphant, saith:

"Hail, thou that cuttest off heads, and slittest brows, thou being who puttest away the memory of evil things from the mouth of the Khus by means of the incantations which they have within them, look not upon me with the [same] eyes with which thou lookest upon them. Go thou round about on thy legs, and let thy face be [turned] behind thee so that thou mayest be able to see the divine slaughterers of the god Shu who are coming up behind thee to cut off thy head, and to slit thy brow by reason of the message of violence [sent] by thy lord, and to see(?) that which thou sayest. Work thou for me so that the memory of evil things shall dart from my mouth; let not my head be cut off; let not my brow be slit; and let not my mouth be shut fast by reason of the incantations which thou hast within thee, according to that which thou doest for the Khus through the incantations which they have within themselves. Get thee back and depart at the [sound of] the two speeches which the goddess Isis uttered when thou didst come to cast the recollection of evil things into the mouth of Osiris by the will of Suti his enemy, saying, 'Let thy face be toward the privy parts, and look upon that face which cometh forth from the flame of the Eye of Horus against thee from within the Eye of Tem,' and the calamity of that night which shall consume thee. And Osiris went back, for the abomination of thee was in him; and thou didst go back, for the abomination of him is in thee. I have gone back, for the abomination of thee is in me; and thou shalt go back, for the abomination of me is in thee. Thou wouldst come unto me, but I say that thou shalt not advance to me so that I come to an end, and [I] say then to the divine slaughterers of the god Shu, 'Depart.'"

RESCUE [FROM THE PAPYRUS OF NU]

(British Museum No. 10,477, sheet 6).]

The chapter of not letting the soul of Nu, triumphant, be captive in the underworld. He saith:

"Hail, thou who art exalted! [Hail,] thou who art adored! O thou mighty one of Souls, thou divine Soul, thou possessor of terrible power, who dost put the fear of thyself into the gods, thou who art crowned upon thy throne of majesty, I pray thee to make a way for the ba (soul), and for the khu, and for the khaibit (shade) of the overseer of the palace, the chancellor-in-chief, Nu, triumphant [and let him be] provided therewith. I am a perfect khu, and I have made [my] way unto the place wherein dwell Ra and Hathor."

IF THIS CHAPTER BE KNOWN [BY THE DECEASED] HE SHALL BE ABLE TO TRANSFORM HIMSELF INTO A KHU PROVIDED [WITH HIS SOUL AND WITH HIS SHADE] IN THE UNDERWORLD, AND HE SHALL NEVER BE HELD CAPTIVE AT ANY DOOR IN AMENTET, IN ENTERING IN OR IN COMING OUT.

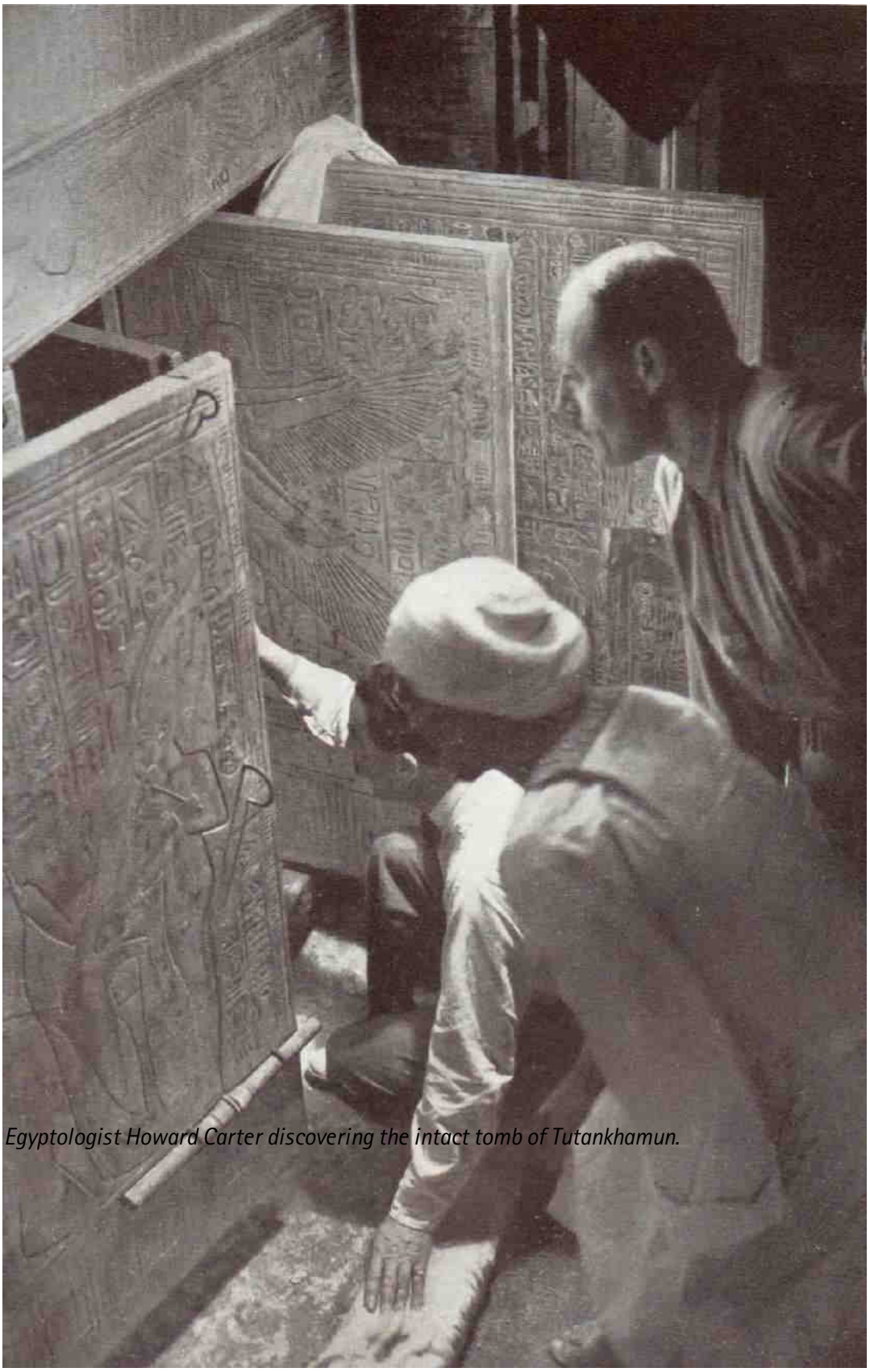
OPENING THE TOMB

[From the Papyrus of Nebseni (British Museum No. 9,900, sheet 6).]

The chapter of opening the tomb to the soul [and] to the shade of Osiris the scribe Nebseni, the lord of reverence, born of the lady of the house Mut-Restha, triumphant, so that he may come forth by day and have dominion over his fleet. [He saith:]

"That which was shut fast hath been opened, that is to say, he that lay down in death [hath been opened]. That which was open hath been shut to my soul through the command of the Eye of Horus, which hath strengthened me and which maketh to stand fast the beauties which are upon the forehead of Ra, whose strides are long as [he] lifteth up [his] legs [in journeying]. I have made for myself a way, my members are mighty and are strong. I am Horus the avenger of his divine father. I am he who bringeth along his divine father, and who bringeth along his mother by means of his sceptre(?). And the way shall be opened unto him who hath gotten dominion over his feet, and he shall see the Great God in the Boat of Ra, [when] souls are counted therein at the bows, and when the years also are counted up. Grant that the Eye of Horus, which maketh the adornments of light to be firm upon the forehead of Ra, may deliver my soul for me, and let there be darkness upon your faces, O ye who would

hold fast Osiris. Oh, keep not captive my soul, Oh, keep not ward over my shade, but let a way be opened for my soul [and] for my shade, and let [them] see the Great God in the shrine on the day of the judgment of souls, and let [them] recite the utterances of Osiris, whose habitations are hidden, to those who guard the members of Osiris, and who keep ward over the Khus, and who hold captive the shades of the dead who would work evil against me, so that they shall [not] work evil against me. May a way for thy double (ka) along with thee and along with [thy] soul be prepared by those who keep ward over the members of Osiris, and who hold captive the shades of the dead. Heaven shall [not] keep thee, the earth shall [not] hold thee captive, thou shalt not have thy being with the divine beings who make slaughter, but thou shalt have dominion over thy legs, and thou shalt advance to thy body straightway in the earth [and to] those who belong to the shrine and guard the members of Osiris."



English Egyptologist Howard Carter discovering the intact tomb of Tutankhamun.

A modern copy of Tutankhamun's wooden sarcophagus.

NOT SAILING TO THE EAST

[From the Papyrus of Nu (British Museum No. 10,477, sheet 6).]

The chapter of not sailing to the east in the underworld. The chancellor-in-chief, Nu, triumphant, saith:

"Hail, phallus of Ra, who departest from thy calamity [which ariseth] through opposition(?), the cycles have been without movement for millions of years. I am stronger than the strong, I am mightier than the mighty. If I sail away or if I be snatched away to the east through the two horns," or (as others say), "if any evil and abominable thing be done unto me at the feast of the devils, the phallus of Ra shall be swallowed up, [along with] the head of Osiris. And behold me, for I journey along over the fields wherein the gods mow down those who make reply unto [their words]; now verily the two horns of the god Khepera shall be thrust aside; and verily pus shall spring into being in the eye of Tem along with corruption if I be kept in restraint, or if I have gone toward the east, or if the feast of devils be made in my presence, or if any malignant wound be inflicted upon me."

THE INK-POT AND PALETTE

[From the Papyrus of Nu (British Museum No. 10,477, sheet 12).]

The chapter of praying for an ink-pot and for a palette. The chancellor-in-chief, Nu, triumphant, saith:

"Hail, aged god, who dost behold thy divine father and who art the guardian of the book of Thoth, [behold I have come; I am endowed with glory, I am endowed with strength, I am filled with might, and I am supplied with the books of Thoth], and I have brought [them to enable me] to pass through the god Aker who dwelleth in Set. I have brought the ink-pot and the palette as being the objects which are in the hands of Thoth; hidden is that which is in them. Behold me in the character of a scribe! I have brought the offal of Osiris, and I have written thereon. I have made (i.e., copied) the words of the great and beautiful god each day fairly. O Heru-khuti, thou didst order me and I have made (i.e., copied) what is right and true, and I do bring it unto thee each day."

BEING NIGH UNTO THOTH

[From the Papyrus of Nu (British Museum No. 10,477, sheet 7).]

The chapter of being nigh unto Thoth. The chancellor-in-chief, Nu, triumphant, saith:

"I am he who sendeth forth terror into the powers of rain and thunder, and I ward off from the great divine lady the attacks of violence. [I have smitten like the god Shat (i.e., the god of slaughter), and I have poured out libations of cool water like the god Ashu, and I have worked for the great divine lady [to ward off] the attacks of violence], I have made to flourish [my] knife along with the knife which is in the hand of Thoth in the powers of rain and thunder."

BEING NIGH UNTO THOTH

[From the Papyrus of Nu (British Museum No. 10,477, sheets 19 and 20).]

The chapter of being nigh unto Thoth and of giving glory unto a man in the underworld. The chancellor-in-chief, Nu, triumphant, saith:

"I am the god Her-ab-maat-f (i.e., 'he that is within his eye'), and I have come to give right and truth to Ra; I have made Suti to be at peace with me by means of offerings made to the god Aker and to the Tesheru deities, and by [making] reverence unto Seb."

"[The following] words are to be recited in the Sektet boat: [Hail,] sceptre of Anubis, I have made the four Khus who are in the train of the lord of the universe to be at peace with me, and I am the lord of the fields through their decree. I am the divine father Bah (i.e., the god of the water-flood), and I do away with the thirst of him that keepeth ward over the Lakes. Behold ye me, then, O great gods of majesty who dwell among the Souls of Annu, for I am lifted up over you. I am the god Menkh (i.e., Gracious one) who dwelleth among you. Verily I have cleansed my soul, O great god of majesty, set not before me the evil obstacles which issue from thy mouth, and let not destruction come round about me, or upon me. I have made myself clean in the Lake of making to be at peace, [and in the Lake of] weighing in the balance, and I have bathed myself in Netert-utchat, which is under the holy sycamore tree of heaven. Behold [I am] bathed, [and I have] triumphed [over] all [mine enemies] straightway who come forth and rise up against right and truth. I am right and true in the earth. I, even I, have spoken(?) with my mouth [which is] the power of the Lord, the Only one, Ra the mighty, who liveth upon right and truth. Let not injury be inflicted upon me, [but let me be] clothed on the day of those who go forward(?) to every [good] thing."

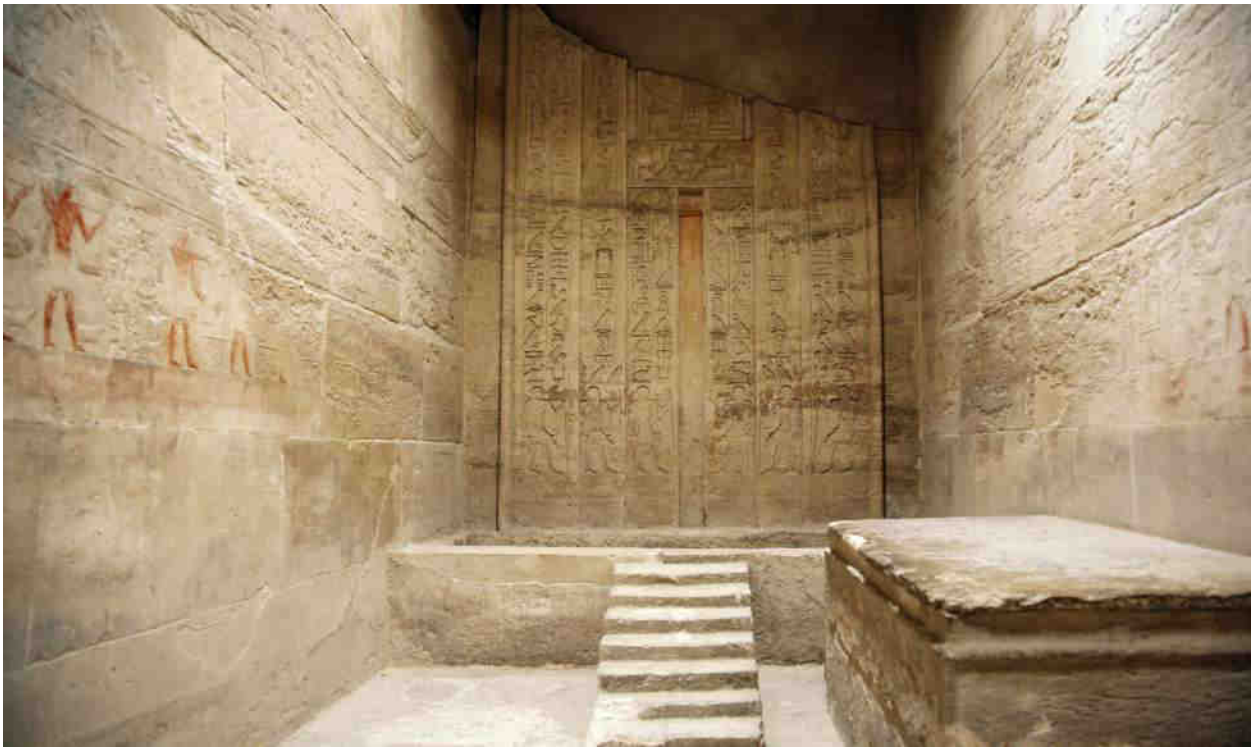
BRINGING A BOAT ALONG IN HEAVEN

[From the Papyrus of Nu (British Museum No. 10,477, sheet 9).]

The chapter of bringing along a boat in heaven. The chancellor-in-chief, triumphant, saith:

"Hail to thee, O thou Thigh which dwellest in the northern heaven in the Great Lake, which art seen and which diest not. I have stood up over thee when thou didst rise like a god. I have seen thee, and I have not lain down in death; I have stood over thee, and I have risen like a god. I have cackled like a goose, and I have alighted like the hawk by the divine clouds and by the great dew. I

have journeyed from the earth to heaven. The god Shu hath [made] me to stand up, the god of Light hath made me to be vigorous by the two sides of the ladder, and the stars which never rest set [me] on [my] way and bring [me] away from slaughter. I bring along with me the things which drive back calamities as I advance over the passage of the god Pen; thou comest, how great art thou, O god Pen! I have come from the Pool of Flame which is in the Sekhet-Sasa (i.e., the Field of Fire). Thou livest in the Pool of Flame in Sekhet-Sasa, and I live upon the staff of the holy [god]. Hail, thou god Kaa, who dost bring those things which are in the boats by the ... I stand up in the boat and I guide myself [over] the water; I have stood up in the boat and the god hath guided me. I have stood up. I have spoken. [I am master of the] crops. I sail round about as I go forward, and the gates which are in Sekhem (Letopolis) are opened unto me, and fields are awarded unto me in the city of Unnu (Hermopolis), and laborers(?) are given unto me together with those of my own flesh and bone."



A room inside an ancient Egyptian temple.

BRINGING THE MAKHENT BOAT

[From the Papyrus of Nu (British Museum No. 10,477, sheets 21 and 22).]

The chapter of bringing along a boat in the underworld. The chancellor-in-chief, Nu, triumphant, saith:

"Hail, ye who bring along the boat over the evil back [of Apepi], grant that I may bring the boat along, and coil up [its] ropes in peace, in peace. Come, come, hasten, hasten, for I have come to see my father Osiris, the lord of the ansi garment, who hath gained the mastery with joy of heart. Hail, lord of the rain-storm, thou Male, thou Sailor! Hail, thou who dost sail over the evil back of Apep! Hail, thou that dost bind up heads and dost stablish the bones of the neck when thou comest forth from the knives. Hail, thou who art in charge of the hidden boat, who dost fetter Apep, grant that I may bring along the boat, and that I may coil up the ropes and that I may sail forth therein. This land is baleful, and the stars have overbalanced themselves and have fallen upon their faces therein, and they have not found anything which will help them to ascend again: their path is blocked by the tongue of Ra. Antebu [is] the guide of the two lands. Seb is stablished [through] their rudders. The power which openeth the Disk. The prince of the red beings, I am brought along like him that hath suffered shipwreck; grant that my Khu, my brother, may come to me, and that [I] may set out for the place whereof thou knowest."

"Tell me my name," saith the wood whereat I would anchor; "Lord of the two lands who dwellest in the Shrine," is thy name.

"Tell me my name," saith the Rudder; "Leg of Hapiu" is thy name.

"Tell me my name," saith the Rope; "Hair with which Anpu (Anubis) finisheth the work of my embalment" is thy name.

"Tell us our name," say the Oar-rests; "Pillars of the underworld" is your name.

"Tell me my name," saith the Hold; "Akar" is thy name.

"Tell me my name," saith the Mast; "He who bringeth back the great lady after she hath gone away" is thy name.

"Tell me my name," saith the Lower deck; "Standard of Ap-uat" is thy name.

"Tell me my name," saith the Upper post; "Throat of Mestha" is thy name.

"Tell me my name," saith the Sail; "Nut" is thy name.

"Tell us our name," say the Pieces of leather; "Ye who are made from the hide of the Mnevis Bull, which was burned by Suti," is your name.

"Tell us our name," say the Paddles; "Fingers of Horus the first-born" is your name.

"Tell me my name," saith the Matchabet; "The hand of Isis, which wipeth away the blood from the Eye of Horus," is thy name.

"Tell us our names," say the Planks which are in its hulk; "Mesthi, Hapi, Tuamautef, Qebh-sennuf, Haqau (i.e., he who leadeth away captive), Thet-em-aua (i.e., he who seizeth by violence), Maa-an-tef (i.e., he who seeth what the father bringeth), and Ari-nef-tchesef (i.e., he who made himself)," are your names.

The Mortuary Temple of Hatshepsut

"Tell us our name," say the Bows; "He who is at the head of his nomes" is your name.

"Tell me my name," saith the Hull; "Mert" is thy name.

"Tell me my name," saith the Rudder; "Aqa" (i.e., true one) is thy name, O thou who shinest from the water, hidden beam(?) is thy name.

"Tell me my name," saith the Keel; "Thigh (or Leg) of Isis, which Ra cut off with the knife to bring blood into the Sektet boat," is thy name.

"Tell me my name," saith the Sailor; "Traveller" is thy name.

"Tell me my name," saith the Wind by which thou art borne along; "The North Wind which cometh from Tem to the nostrils of Khenti-Amenti" is thy name.

"Tell me my name," saith the River, "if thou wouldst travel upon me;" "Those which can be seen," is thy name.

"Tell us our name," say the River-Banks; "Destroyer of the god Au-a (i.e., he of the specious hand) in the water-house" is thy name.

"Tell me my name," saith the Ground, "if thou wouldst walk upon me;" "The Nose of heaven which proceedeth from the god Utu, who dwelleth in the Sekhet-Aaru, and who cometh forth with rejoicing therefrom," is thy name.

THEN SHALL BE RECITED BEFORE THEM THESE WORDS:

"Hail to you, O ye divine beings with splendid Kas, ye divine lords of things, who exist and who live forever, and [whose] double period of an illimitable number of years is eternity, I have made a way unto you, grant ye me food and sepulchral meals for my mouth, [and grant that] I may speak therewith, and that the goddess Isis [may give me] loaves and cakes in the presence of the great god. I know the great god before whose nostrils ye place tchefau food, and his name is Thekem; both when he maketh his way from the eastern horizon of heaven and when he journeyeth into the western horizon of heaven may his journey be my journey, and his going forth my going forth. Let me not be destroyed at the Mesqet chamber, and let not the devils gain dominion over my members. I have my cakes in the city of Pe, and I have my ale in the city of Tepu, and let the offerings [which are given unto you] be given unto me this day. Let my offerings be wheat and barley; let my offerings be anti

unguent and linen garments; let my offerings be for life, strength, and health: let my offerings be a coming forth by day in any form whatsoever in which it may please me to appear in Sekhet-Aarru."

This XVIIIth-dynasty quartzite sarcophagus was originally made for Queen Hatshepsut, who later turned pharaoh. She later decided to transfer her father's mummy, Pharaoh Thutmose I, from his tomb to hers and had the inscriptions rewritten.

IF THIS CHAPTER BE KNOWN [BY THE DECEASED] HE SHALL COME FORTH INTO SEKHET-AARRU, AND BREAD, AND WINE, AND CAKES SHALL BE GIVEN UNTO HIM AT THE ALTAR OF THE GREAT GOD, AND FIELDS, AND AN ESTATE [SOWN] WITH WHEAT AND BARLEY, WHICH THE FOLLOWERS OF HORUS SHALL REAP FOR HIM. AND HE SHALL EAT OF THAT WHEAT AND BARLEY, AND HIS LIMBS SHALL BE NOURISHED THEREWITH, AND HIS BODY SHALL BE LIKE UNTO THE BODIES OF THE GODS, AND HE SHALL COME FORTH INTO SEKHET-AARRU IN ANY FORM WHATSOEVER HE PLEASETH, AND HE SHALL APPEAR THEREIN REGULARLY AND CONTINUALLY.

ENTERING THE BOAT OF RA

[From the Papyrus of Nu (British Museum No. 10,477, sheets 27 and 28).]

The book of making perfect the Khu and of causing him to go forth into the boat of Ra along with those who are in his following. The overseer of the palace,

the chancellor-in-chief, Nu, triumphant, saith:

"I have brought the divine Bennu to the east, and Osiris to the city of Tattu. I have opened the treasure-houses of the god Hap, I have made clean the roads of the Disk, and I have drawn the god Sekeri along upon his sledge. The mighty and divine Lady hath made me strong at her hour. I have praised and glorified the Disk, and I have united myself unto the divine apes who sing at the dawn, and I am a divine Being among them. I have made myself a counterpart of the goddess Isis, and her power (Khu) hath made me strong. I have tied up the rope, I have driven back Apep, I have made him to walk backward. Ra hath stretched out to me both his hands, and his mariners have not repulsed me; my strength is the strength of the Utchat, and the strength of the Utchat is my strength. If the overseer of the house, the chancellor-in-chief, Nu, triumphant, be separated [from the boat of Ra], then shall he (i.e., Ra) be separated from the Egg and from the Abtu fish."

[THIS CHAPTER] SHALL BE RECITED OVER THE DESIGN WHICH HATH BEEN DRAWN ABOVE, AND IT SHALL BE WRITTEN UPON PAPYRUS WHICH HATH NOT BEEN WRITTEN UPON, WITH [INK MADE OF] GRAINS OF GREEN ABUT MIXED WITH ANTI WATER, AND THE PAPYRUS SHALL BE PLACED ON THE BREAST OF THE DECEASED; IT SHALL NOT ENTER IN TO (I.E., TOUCH) HIS MEMBERS. IF THIS BE DONE FOR ANY DECEASED PERSON HE SHALL GO FORTH INTO THE BOAT OF RA IN THE COURSE OF THE DAY EVERY DAY, AND THE GOD THOTH SHALL TAKE ACCOUNT OF HIM AS HE COMETH FORTH FROM AND GOETH IN THE COURSE OF THE DAY EVERY DAY, REGULARLY AND CONTINUALLY, [INTO THE BOAT OF RA] AS A PERFECT KHU. AND HE SHALL SET UP THE TET AND SHALL STABLISH THE BUCKLE, AND SHALL SAIL ABOUT WITH RA INTO ANY PLACE HE WISHETH.

PROTECTING THE BOAT OF RA

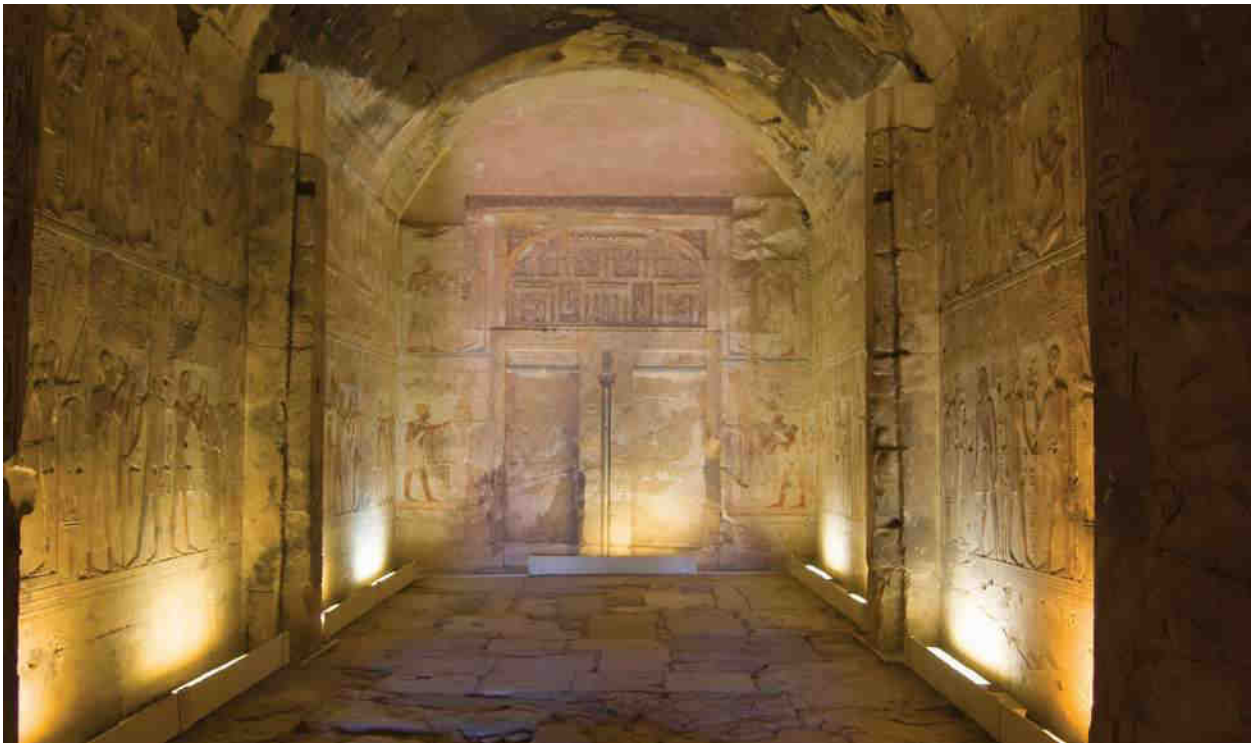
[From the Papyrus of Nu (British Museum No. 10,477, sheet 27).]

The chapter of protecting the boat of Ra.

"O thou that cleavest the water as thou comest forth from the stream and dost sit upon thy place in thy boat, sit thou upon thy place in thy boat as thou goest forth to thy station of yesterday, and do thou join the Osiris, the overseer of the palace, the chancellor-in-chief, Nu, triumphant, the perfect Khu, unto thy mariners, and let thy strength be his strength. Hail, Ra, in thy name of Ra, if

thou dost pass by the eye of seven cubits, which hath a pupil of three cubits, then verily do thou strengthen the Osiris, Nu, triumphant, the perfect Khu, [and let him be among] thy mariners, and let thy strength be his strength. Hail, Ra, in thy name of Ra, if thou dost pass by those who are overturned in death then verily do thou make the Osiris, Nu, triumphant, the perfect soul, to stand up upon his feet, and may thy strength be his strength. Hail, Ra, in thy name of Ra, if the hidden things of the underworld are opened unto thee and thou dost gratify(?) the heart of the cycle of thy gods, then verily do thou grant joy of heart unto the chancellor-in-chief, Nu, triumphant, and let thy strength be his strength. Thy members, O Ra, are established by (this) Chapter(?)."

[THIS CHAPTER] SHALL BE RECITED OVER A BANDLET OF THE FINE LINEN OF KINGS [UPON WHICH] IT HATH BEEN WRITTEN WITH ANTI, WHICH SHALL BE LAID UPON THE NECK OF THE PERFECT KHU ON THE DAY OF THE BURIAL. IF THIS AMULET BE LAID UPON HIS NECK HE SHALL DO EVERYTHING WHICH HE DESIRETH TO DO EVEN LIKE THE GODS; AND HE SHALL JOIN HIMSELF UNTO THE FOLLOWERS OF HORUS; AND HE SHALL BE STABLISHED AS A STAR FACE TO FACE WITH SEPTET (SOTHIS); AND HIS CORRUPTIBLE BODY SHALL BE AS A GOD ALONG WITH HIS KINSFOLK FOREVER; AND THE GODDESS MENQET SHALL MAKE PLANTS TO GERMINATE UPON HIS BODY; AND THE MAJESTY OF THE GOD THOTH LOVINGLY SHALL MAKE THE LIGHT TO REST UPON HIS CORRUPTIBLE BODY AT WILL, EVEN AS HE DID FOR THE MAJESTY OF THE KING OF THE NORTH AND OF THE SOUTH, THE GOD OSIRIS, TRIUMPHANT.



A view of the chapel dedicated to the god Amun from the Temple of Osiris in Abydos, Egypt.

GOING INTO THE BOAT OF RA

[From the Papyrus of Nu (British Museum No. 10,477, sheet 28).]

The chapter of going into the boat of Ra. The chancellor-in-chief, Nu, triumphant, saith:

"Hail, thou Great God who art in thy boat, bring thou me into thy boat. [I have come forward to thy steps], let me be the director of thy journeyings and let me be among those who belong to thee and who are among the stars which never rest. The things which are an abomination unto thee and the things which are an abomination unto me I will not eat, that which is an abomination unto me, that which is an abomination unto me is filth and I will not eat thereof; but sepulchral offerings and holy food [will I eat], and I shall not be overthrown thereby. I will not draw nigh unto filth with my hands, and I will not walk thereon with my sandals, because my bread [is made] of white barley, and my ale [is made] of red barley; and behold, the Sektet boat and the Atet boat have brought these things and have laid the gifts(?) of the lands upon the altar of the Souls of Annu. Hymns of praise be to thee, O Ur-arit-s, as thou travellest through heaven! Let there be food [for thee], O dweller in the city of Teni (This), and when the dogs gather together let me not suffer harm. I myself have come, and I have delivered the god from the things which have been inflicted upon him, and from the grievous sickness of the body of the arm, and of the leg. I have come and I have spit upon the body, I have bound up the arm, and I have made the leg to walk. [I have] entered [the boat] and [I] sail round about by the command of Ra."

KNOWING THE SOULS OF THE EAST

[From the Papyrus of Nu (British Museum No. 10,477, sheet 12).]

The chapter of knowing the souls of the east. The chancellor-in-chief, Nu, triumphant, saith:

"I, even I, know the eastern gate of heaven—know its southern part is at the Lake of Kharu and its northern part is at the canal of the geese—whtereout Ra cometh with winds which make him to advance. I am he who is concerned with

the tackle(?) [which is] in the divine bark, I am the sailor who ceaseth not in the boat of Ra. I, even I, know the two sycamores of turquoise between which Ra showeth himself when he strideth forward over the supports of Shu toward the gate of the lord of the East through which Ra cometh forth. I, even I, know the Sektet-Aarru of Ra, the walls of which are of iron. The height of the wheat therein is five cubits, of the ears thereof two cubits, and of the stalks thereof three cubits. The barley therein is [in height] seven cubits, the ears thereof are three cubits, and the stalks thereof are four cubits. And behold, the Khus, each one of whom therein is nine cubits in height, reap it near the divine Souls of the East. I, even I, know the divine Souls of the East, that is to say, Heru-khuti (Harmachis), and the Calf of the goddess Khera, and the Morning Star [daily. A divine city hath been built for me, I know it, and I know the name thereof; 'Sekhet-Aarru' is its name]."

SEKHET-HETEPET

[From the Papyrus of Nebseni (British Museum No. 9,900, sheet 17).]

Here begin the chapters of Sekhet-Hetepet, and the chapters of coming forth by day; of going into and of coming out from the underworld; of coming to Sekhet-Aaru, of being in Sekhet-Hetepet, the mighty land, the Lady of Winds; of having power there; of becoming a Khu there; of ploughing there; of reaping there; of eating there; of drinking there; of making love there; and of doing everything even as a man doeth upon Earth. Behold the scribe and artist of the Temple of Ptah, Nebseni, who saith:

"Set hath taken possession of Horus, who looked with the two eyes upon the building(?) round Sekhet-hetep, but I have unfettered Horus [and taken him from] Set, and Set hath opened the ways of the two eyes [which are] in heaven. Set hath cast(?) his moisture to the winds upon the soul [that hath] his day (or his eye) and who dwelleth in the city of Mert, and he hath delivered the interior of the body of Horus from the gods of Akert. Behold me now, for I make this mighty boat to travel over the Lake of Hetep, and I brought it away with might from the palace of Shu; the domain of his stars groweth young and reneweth its former strength. I have brought the boat into the lakes thereof so that I may come forth into the cities thereof, and I have sailed into their divine

city Hetep. And behold, it is because I, even I, am at peace with his seasons, and with his guidance, and with his territory, and with the company of the gods who are his first-born. He maketh the two divine fighters (i.e., Horus and Set) to be at peace with those who watch over the living ones whom he hath created in fair form, and he bringeth peace [with him]; he maketh the two divine fighters to be at peace with those who watch over them. He cutteth off the hair from the divine fighters, he driveth away storm from the helpless, and he keepeth away harm from the Khus. Let me gain dominion within that Field, for I know it, and I have sailed among its lakes so that I might come into its cities. My mouth is strong; and I am equipped [with weapons to use] against the Khus; let them not have dominion over me. Let me be rewarded with thy fields, O thou god Hetep; that which is thy wish, shalt thou do, O lord of the winds. May I become a khu therein, may I eat therein, may I drink therein, may I plough therein, may I reap therein, may I fight therein, may I make love therein, may my words be mighty therein, may I never be in a state of servitude therein, but may I be in authority therein. Thou hast made strong(?) the mouth and the throat(?) of the god Hetep; Qetetbu is its(?) name. He is stablished upon the watery supports(?) of the god Shu, and is linked unto the pleasant things of Ra. He is the divider of years, he is hidden of mouth, his mouth is silent, that which he uttereth is secret, he fulfilleth eternity and taketh possession of everlastingness of existence as Hetep, the lord Hetep. The god Horus maketh himself to be strong like unto the Hawk which is one thousand cubits in length and two thousand [cubits in width] in life; he hath equipments with him, and he journeyeth on and cometh where the seat of his heart wisheth in the Pools thereof and in the cities thereof. He was begotten in the birth-chamber of the god of the city, he hath offerings [made unto him] of the food of the god of the city, he performeth that which it is meet to do therein, and the union thereof, in the matter of everything of the birth-chamber of the divine city. When [he] setteth in life like crystal he performeth everything therein, and these things are like unto the things which are done in the Lake of double Fire, wherein there is none that rejoiceth, and wherein are all manner of evil things. The god Hetep goeth in, and cometh out, and goeth backward [in] that Field which gathereth together all manner of things for the birth-chamber of the god of the city. When he setteth in life like crystal he performeth all manner of things therein which are like unto the things which are done in the Lake of double Fire, wherein there is none that rejoiceth, and wherein are no evil things whatsoever. [Let me] live with the god Hetep, clothed and not despoiled by the lords of the

north(?), and may the lords of divine things bring food unto me; may he make me to go forward and may I come forth, and may he bring my power to me there, and may I receive it, and may my equipment be from the god Hetep. May I gain the mastery over the great and mighty word which is in my body in this my place, and by it I will remember and I will forget. Let me go forward on my journey, and let me plough. I am at peace in the divine city, and I know the waters, cities, nomes, and lakes which are in Sekhet-hetep. I exist therein, I am strong therein, I become a khu therein, I eat therein, I sow seed therein, I reap the harvest therein, I plough therein, I make love therein, I am at peace with the god Hetep therein. Behold I scatter seed therein, I sail about among its Lakes and I come forward to the cities thereof, O divine Hetep. Behold, my mouth is equipped with my horns [for teeth], grant me an overflowing supply of the food whereon the kas and khus [live]. I have passed the judgment of Shu upon him that knoweth him, so that I may go forth to the cities thereof, and may sail about among its lakes and may walk about in Sekhet-hetep; and behold, Ra is in heaven, and behold, the god Hetep is its double offering. I have come onward to its land, I have put on my girdle(?), I have come forth so that the gifts which are about to be given unto me may be given, I have made gladness for myself. I have laid hold upon my strength which the god Hetep hath greatly increased for me. O Unen-em-hetep, I have entered in to thee and my soul followeth after me, and my divine food is upon both my hands, O Lady of the two lands, who stablishest my word whereby I remember and forget; I would live without injury, without any injury [being done] unto me, oh, grant to me, oh, do thou grant to me, joy of heart. Make thou me to be at peace, bind thou up my sinews and muscles, and make me to receive the air. O Un[en]-em-hetep, thou Lady of the winds, I have entered in to thee and I have opened (i.e., shown) my head. Ra falleth asleep, but I am awake, and there is the goddess Hast at the gate of heaven by night. Obstacles have been set before me, but I have gathered together what he hath emitted. I am in my city. O Nut-urt, I have entered into thee and I have counted my harvest, and I go forward to Uakh. I am the Bull enveloped in turquoise, the lord of the Field of the Bull, the lord of the divine speech of the goddess Septet (Sothis) at her hours. O Uakh, I have entered into thee, I have eaten my bread, I have gotten the mastery over choice pieces of the flesh of oxen and of feathered fowl, and the birds of Shu have been given unto me; I follow after the gods and [I come after] the divine kas. O Tchefet, I have entered in to thee. I array myself in apparel, and I gird myself with the sa garment of Ra; now behold, [he is] in heaven, and those who dwell therein

follow Ra, and [I] follow Ra in heaven. O Unen-em-hetep, lord of the two lands, I have entered in to thee, and I have plunged into the lakes of Tchesert; behold me, for all filth hath departed from me. The Great God groweth therein, and behold, I have found [food therein]; I have snared feathered fowl and I feed upon the finest [of them]. O Qenqentet, I have entered into thee, and I have seen the Osiris [my father], and I have gazed upon my mother, and I have made love. I have caught the worms and serpents, and I am delivered. And I know the name of the god who is opposite to the goddess Tchesert, and who hath straight hair and is equipped with two horns; he reapeth, and I both plough and reap. O Hast, I have entered in to thee, I have driven back those who would come to the turquoise [sky], and I have followed the winds of the company of the gods. The Great God hath given my head unto me, and he who hath bound on me my head is the Mighty one who hath turquoise(?) eyes, namely, Ari-en-ab-f (i.e., he doeth as he pleaseth). O Usert, I have come into thee at the head of the house wherein divine food is brought for me. O Smam, I have come into thee. My heart watcheth, my head is equipped with the white crown, I am led into celestial regions, and I make to flourish terrestrial objects, and there is joy of heart for the Bull, and for celestial beings, and for the company of the gods. I am the god who is the Bull, the lord of the gods, as he goeth forth from the turquoise [sky]. O divine nome of wheat and barley, I have come unto thee, I have come forward to thee and I have taken up that which followeth me, namely, the best of the libations of the company of the gods. I have tied up my boat in the celestial lakes, I have lifted up the post at which to anchor, I have recited the prescribed words with my voice, and I have ascribed praises unto the gods who dwell in Sekhet-hetep."

An excerpt from the Book of the Dead of Pinedjem II, *who was a high priest of Amun at Thebes from 990–969 B.C. and the de facto ruler of southern Egypt.*

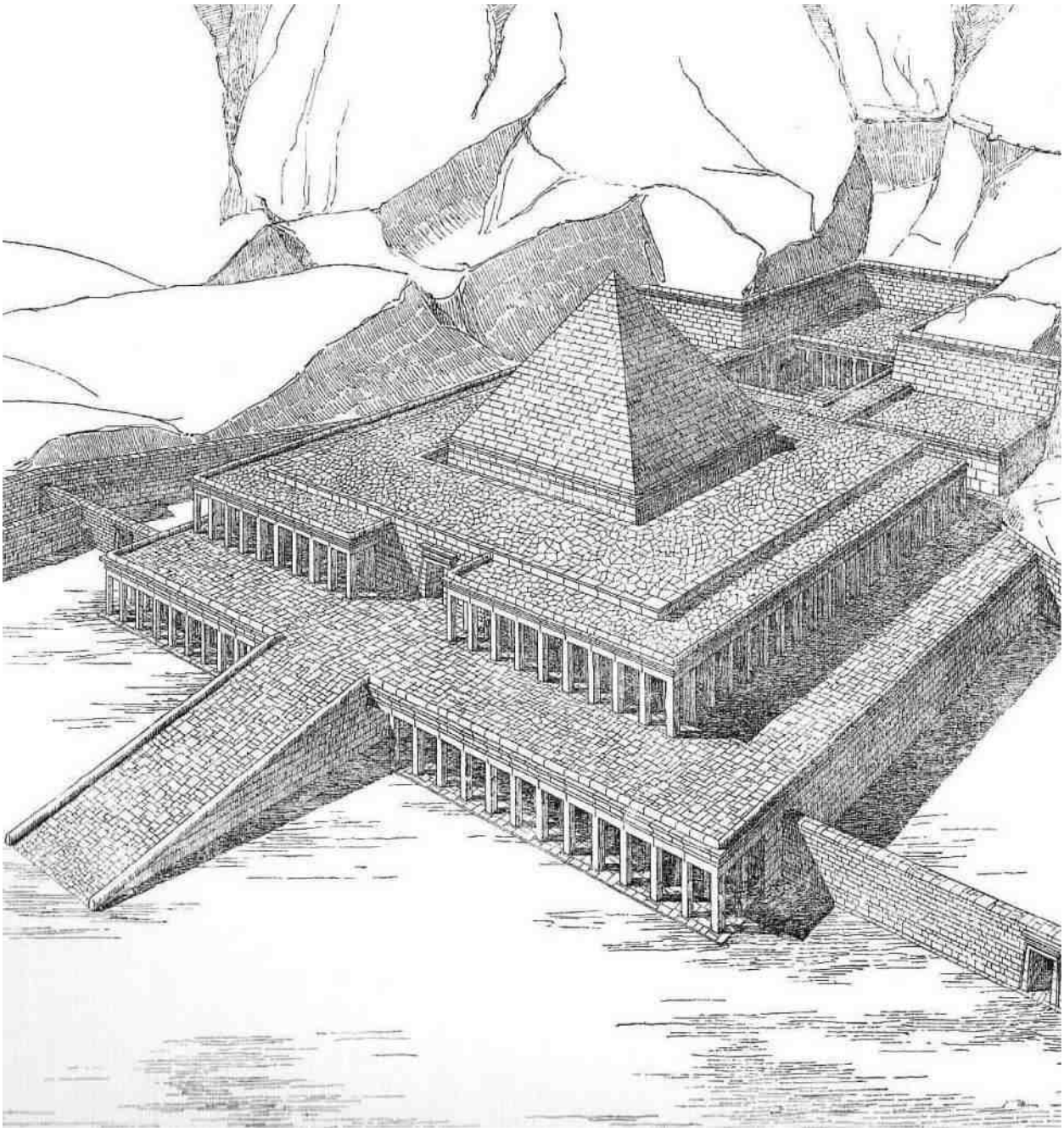
KNOWING THE SOULS OF PE

[From the Papyrus of Nu (British Museum No. 10,477, sheet 18).]

Another chapter of knowing the souls of Pe. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:

"[Hail,] Khat, who dwellest in Khat, in Anpet, and in the nome of Khat! [Hail,] ye goddesses of the chase who dwell in the city of Pe, ye celestial lands(?), ye stars, and ye divine beings, who give cakes and ale(?), do ye know for what reason the city of Pe hath been given unto Horus? I, even I, know though ye know it not. Behold, Ra gave the city unto him in return for the injury in his eye, for which cause Ra said to Horus, 'Let me see what is coming to pass in thine eye,' and forthwith he looked thereat. Then Ra said to Horus, 'Look at that black pig,' and he looked, and straightway an injury was done unto his eye, [namely,] a mighty storm [took place]. Then said Horus unto Ra, 'Verily, my eye seems as if it were an eye upon which Suti had inflicted a blow;' [and thus saying] he ate his heart. Then said Ra to those gods, 'Place ye him in his chamber, and he shall do well.' Now the black pig was Suti who had

transformed himself into a black pig, and he it was who had aimed the blow of fire which was in the eye of Horus. Then said Ra unto those gods, 'The pig is an abominable thing unto Horus; oh, but he shall do well although the pig is an abomination unto him.' Then the company of the gods, who were among the divine followers of Horus when he existed in the form of his own child, said, 'Let sacrifices be made [to the gods] of his bulls, and of his goats, and of his pigs.' Now the father of Mesthi, Hapi, Tuamautef and Qebhsennuf is Horus, and their mother is Isis. Then said Horus to Ra, 'Give me two divine brethren in the city of Pe and two divine brethren in the city of Nekhen, who [have sprung] from my body and who shall be with me in the guise of everlasting judges, then shall the earth blossom and thunder-clouds and rain be blotted out.' And the name of Horus became 'Her-uatch-f' (i.e., Prince of his emerald stone). I, even I, know the Souls of Pe, namely, Horus, Mesthi, and Hapi."



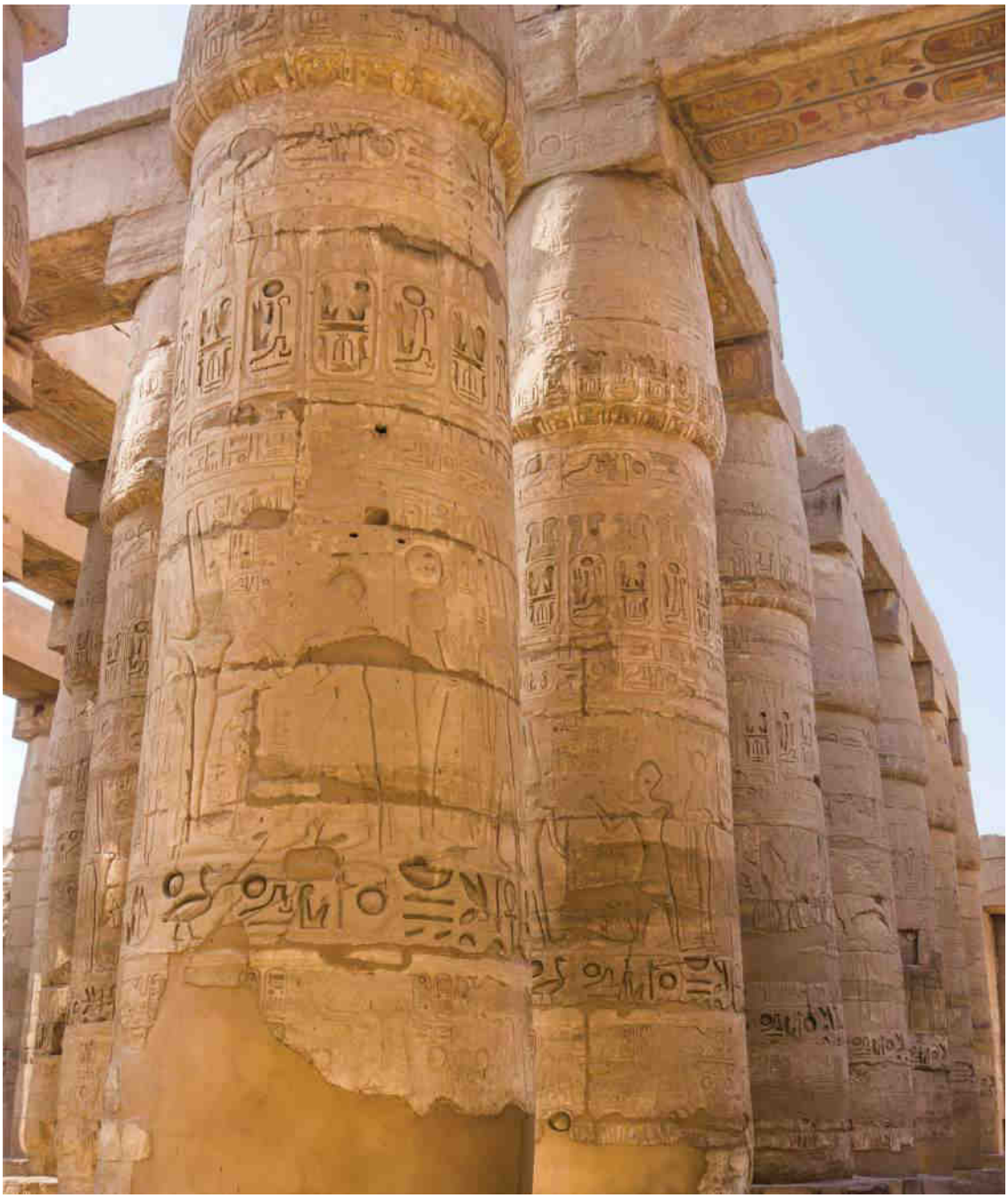
An aerial drawing of the Mortuary Temple of Hatshepsut.

KNOWING THE SOULS OF NEKHEN

[From the Papyrus of Nu (British Museum No. 10,477, sheet 18).]

The chapter of knowing the souls of Nekhen. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:

"I know the hidden things of the city of Nekhen, that is to say, the things which the mother of Horus did for him, and how she [made her voice to go forth] over the waters, saying, 'Speak ye unto me concerning the judgment which is upon me, [and shew me] the path behind you, and let me discover [it];' and how Ra said, 'This son of Isis hath perished;' and what the mother of Horus did for him [when] she cried out, saying, 'Sebek, the lord of the papyrus swamp, shall be brought to us.' [And Sebek] fished for them and he found them, and the mother of Horus made them to grow in the places to which they belonged. Then Sebek, the lord of his papyrus swamp, said, 'I went and I found the place where they had passed with my fingers on the edge of the waters, and I enclosed them in [my] net: and strong was that net.' And Ra said, 'So then, there are fish with the god Sebek, and [he] hath found the hands and arms of Horus for him in the land of fish;' and [that] land became the land of the city of Remu (i.e., Fish). And Ra said, 'A land of the pool, a land of the pool to this net.' Then were the hands of Horus brought to him at the uncovering of his face at the festivals of the month and half month in the Land of Remu. And Ra said, 'I give the city of Nekhen to Horus for the habitation of his two arms and hands, and his face shall be uncovered before his two hands and arms in the city of Nekhen; and I give into his power the slaughtered beings who are in them at the festivals of the month and half month.' Then Horus said, 'Let me carry off Tuamautef and Qebhsennuf, and let them watch over my body; and if they are allowed to be there, then shall they be subservient to the god of the city of Nekhen.' And Ra said, 'It shall be granted unto thee there and in the city, of Senket (i.e., Sati), and there shall be done for them what hath been done for those who dwell in the city of Nekhen, and verily they shall be with thee.' And Horus said, 'They have been with thee and [now] they shall be with me, and shall hearken unto the god Suti when he calleth upon the Souls of Nekhen.' Grant to me [that I, even I, may pass on to the Souls of Nekhen, and that I may unloose the bonds of Horus]. I, even I, know the Souls of Nekhen, namely, Horus, Tuamautef, and Qebhsennuf."



Massive columns with hieroglyphs carved in stone.

KNOWING THE SOULS OF KHEMENNU

[From the Papyrus of Nebseni (British Museum No. 9,900, sheet 7).]

The chapter of knowing the souls of Khemennu (Hermopolis).

"The goddess Maat is carried by the arm at the shining of the goddess Neith in the city of Mentchat, and at the shining of the Eye when it is weighed. I am carried over by it and I know what it bringeth from the city of Kesi, and I will neither declare it unto men nor tell it unto the gods. I have come, being the envoy of Ra, to stablish Maat upon the arm at the shining of Neith in the city of Mentchat and to adjudge the eye to him that shall scrutinize it. I have come as a power through the knowledge of the Souls of Khemennu (Hermopolis) who love to know what ye love. I know Maat, which hath germinated, and hath become strong, and hath been judged, and I have joy in passing judgment upon the things which are to be judged. Homage to you, O ye Souls of Khemennu, I, even I, know the things which are unknown on the festivals of the month and half month. Ra knoweth the hidden things of the night, and know ye that it is Thoth who hath made me to have knowledge. Homage to you, O ye Souls of Khemennu, since I know you each day."

COMING FORTH FROM HEAVEN

[From the Papyrus of Nu (British Museum No. 10,477, sheet 18).]

The chapter of coming forth from Heaven, and of making a way through the Ammehet, and of knowing the souls of Annu (Heliopolis). The chancellor-in-chief, Nu, triumphant, saith:

"I have passed the day since yesterday among the great divine beings, and I have come into being along with the god Khepera. [My] face is uncovered before the Eye, the only One, and the orbit of the night hath been opened. I am a divine being among you. I know the Souls of Annu. Shall not the god Ur-ma pass over it as [he] journeyeth forward with vigor? Have I not overcome(?), and have I not spoken to the gods? Behold, he that is the heir of Annu hath been destroyed. I, even I, know for what reason was made the lock of hair of the Man. Ra spake unto the god Ami-haf, and an injury was done unto his mouth, that is to say, he was wounded in [that] mouth. And Ra spake unto the god Ami-haf, saying, 'O heir of men, receive [thy] harpoon;' and the harpoon-house came into being. Behold, O god Ami-haf, two divine brethren have come into being, [that is to say], Senti-Ra came into being, and Setem-ansi-f came into being. And his hand stayed not, and he made his form into that of a woman with

a lock of hair which became the divine lock in Annu, and which became the strong and mighty one in this temple; and it became the strong one of Annu, and it became the heir of the heir of Ur-maat-f (i.e., the mighty one of the two eyes), and it became before him the god Urma of Annu. I know the Souls of Annu, namely, Ra, Shu, and Tefnut."

KNOWING THE SOULS OF KHEMENNU

[From the Papyrus of Nu (British Museum No. 10,477, sheet 18).]

Another chapter of knowing the souls of Khemennu (Hermopolis). The chancellor-in-chief, Nu, triumphant, saith:

"The goddess Neith shineth in Matchat, and the goddess Maat is carried by the arm of him who eateth the Eye, and who is its divine judge, and the Sem priest carrieth me over upon it. I will not declare it unto men, and I will not tell it unto the gods; I will not declare it unto men, and I will not tell it unto the gods. I have entered in being an ignorant man, and I have seen the hidden things. Homage to you, O ye gods who dwell in Khemennu, ye know me even as I know the goddess Neith, and [ye give] to the Eye the growth which endureth. There is joy [to me] at the judgment of the things which are to be judged. I, even I, know the Souls of Annu; they are great at the festival of the month, and are little at the festival of the half month. They are Thoth the Hidden one, and Sa, and Tem."

IF THIS CHAPTER BE KNOWN [BY THE DECEASED] OFFAL SHALL BE AN ABOMINATION UNTO HIM, AND HE SHALL NOT DRINK FILTHY WATER.

RECEIVING PATHS

[From the Papyrus of Nu (British Museum No. 10,477, sheet 9).]

The chapter of receiving paths [whereon to walk] in Re-Stau. The chancellor-in-chief, Nu, triumphant, saith:

"The paths which are above me [lead] to Re-stau. I am he who is girt about with his girdle and who cometh forth from the [goddess of] the Ureret crown. I have come, and I have stablished things in Abtu (Abydos), and I have opened out paths in Re-stau. The god Osiris hath eased my pains. I am he who maketh the waters to come into being, and who setteth his throne [thereon], and who maketh his path through the funeral valley and through the Great Lake. I have made my path, and indeed I am [Osiris].

"[Osiris was victorious over his enemies, and the Osiris Nebqet is victorious over his enemies. He hath become as one of yourselves, [O ye gods], his protector is the Lord of eternity, he walketh even as ye walk, he standeth even as ye stand, he sitteth even as ye sit, and he talketh even as ye talk in the presence of the Great God, the Lord of Amentet.]"

COMING FORTH FROM RE-STAU

[From the Papyrus of Nu (British Museum No. 10,477, sheet 9).]

The chapter of coming forth from Re-Stau. The chancellor-in-chief, Nu, triumphant, saith:

"I was born in Re-stau, and splendor hath been given unto me by those who dwell in their spiritual bodies (sahu) in the habitation where libations are made unto Osiris. The divine ministers who are in Re-stau shall receive [me] when Osiris is led into the twofold funeral region of Osiris; oh, let me be a divine being whom they shall lead into the twofold funeral region of Osiris."

COMING FORTH FROM RE-STAU

[From the Papyrus of Nu (British Museum No. 10,477, sheet 9).]

The chapter of coming forth from Re-Stau. The chancellor-in-chief, Nu, triumphant, saith:

"I am the Great God who maketh his light. I have come to thee, O Osiris, and I offer praise unto thee. [I am] pure from the issues which are carried away

from thee. Thy name is made in Re-stau, and thy power is in Abtu (Abydos). Thou art raised up, then, O Osiris, and thou goest round about through heaven with Ra, and thou lookest upon the generations of men, O thou One who circlest, thou Ra. Behold, verily, I have said unto thee, O Osiris, 'I am the spiritual body of the God,' and I say, 'Let it come to pass that I shall never be repulsed before thee, O Osiris.'"

The following is the chapter in a fuller form:

The chapter of knowing the name of Osiris and of entering into and of going out from Re-Stau [in all the forms wherein he willeth to come forth]. The scribe Mes-em-neter, triumphant, saith:

"I am the Great Name who maketh his light. I have come to thee, O Osiris, and I offer praise unto thee. I am pure from the issues which are carried away from thee. [Thy] name hath been made in Re-stau when it hath fallen therein. Homage to thee, O Osiris, in thy strength and in thy power, thou hast obtained the mastery in Re-stau. Thou art raised up, O Osiris, in thy might and in thy power, thou art raised up, O Osiris, and thy might is in Re-stau, and thy power is in Abtu (Abydos). Thou goest round about through heaven, and thou sailest before Ra, and thou lookest upon the generations of men, O thou Being who circlest, thou Ra. Behold, verily, I have said unto thee, O Osiris, 'I am the spiritual body of the God,' and I say, 'Let it come to pass that I shall never be repulsed before thee, O Osiris.'"

GOING ABOUT IN THE UNDERWORLD

[From the Papyrus of Nu (British Museum No. 10,477, sheet 9).]

The chapter of going in after coming forth [from the underworld]. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:

"Open unto me? Who then art thou? Whither goest thou? What is thy name? I am one of you, 'Assembler of Souls' is the name of my boat; 'Making the hair to stand on end' is the name of the oars; 'Watchful one' is the name of its bows; 'Evil is it' is the name of the rudder; 'Steering straight for the middle' is the name of the Matchabet; so likewise [the boat] is a type of my sailing onward to

the pool. Let there be given unto me vessels of milk, together with cakes, and loaves of bread, and cups of drink, and pieces of meat in the Temple of Anpu," or (as others say), "Grant thou me [these things] wholly. Let it be so done unto me that I may enter in like a hawk, and that I may come forth like the Bennu bird, [and like] the Morning Star. Let me make [my] path so that [I] may go in peace into the beautiful Amentet, and let the Lake of Osiris be mine. Let me make my path, and let me enter in, and let me adore Osiris, the Lord of life."

ENTERING INTO THE GREAT HOUSE

From the Papyrus of Nu (British Museum No. 10,477, sheet 10).]

The chapter of entering into the Great House. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:

"Homage to thee, O Thoth. I am Thoth, who have weighed the two divine Fighters (i.e., Horus and Set), I have destroyed their warfare and I have diminished their wailings. I have delivered the Atu fish in his turning back, and I have performed that which thou didst order concerning him, and afterward I lay down within my eye. [I am he who hath been without opposition. I have come; do thou look upon me in the Temple of Nem-hra (or Uhem-hra).] I give commands in the words of the divine aged ones, and, moreover, I guide for thee the lesser deities."

Wall paintings from the tomb of Nefertari.

ENTERING THE PRESENCE

[From the Papyrus of Nu (British Museum No. 10,477, sheet 10).]

The chapter of going into the presence of the divine sovereign princes of Osiris. The overseer of the palace, the chancellor-in-chief, Nu, triumphant,

saith:

"My soul hath built for me a habitation in the city of Tattu; I sow seed in the city of Pe, and I plough my field with my laborers(?), and for this reason my palm tree is like Amsu. That which is an abomination unto me, that which is an abomination unto me I shall not eat. That which is an abomination unto me, that which is an abomination unto me is filth. I shall not eat thereof; by sepulchral meals and food I shall not be destroyed. [The abominable thing] I shall not take into my hands, I shall not walk upon it in my sandals, because my cakes are [made] of white grain, and my ale is [made] of red grain, and behold, the Sektet boat and the Matet boat bring them to me, and I eat [thereof] under the branches of [the trees], the beautiful arms [of which] I know. Oh, let splendor be prepared for me with the white crown which is lifted up upon me by the uræi-goddesses. Hail, thou guardian of the divine doors of the god Sehetep-taui (i.e., 'he who maketh the world to be at peace'), bring [thou] to me that of which they make sepulchral meals; grant thou that I may lift up the branches(?). May the god of light open to me his arms, and may the company of the gods keep silence while the denizens of heaven talk with the chancellor-in-chief, Nu, triumphant. I am the leader of the hearts of the gods which strengthen me, and I am a mighty one among the divine beings. If any god or any goddess shall come forth against me he shall be judged by the ancestors of the year who live upon hearts and who make(?) cakes(?) for me, and Osiris shall devour him at [his] coming forth from Abtu (Abydos). He shall be judged by the ancestors of Ra, and he shall be judged by the God of Light who clotheth heaven among the divine princes. I shall have bread in my mouth at stated seasons, and I shall enter in before the gods Ahiu. He shall speak with me, and I shall speak with the followers of the gods. I shall speak with the Disk and I shall speak with the denizens of heaven. I shall put the terror of myself into the blackness of night which is in the goddess Meh-urt, [who is near] him that dwelleth in might. And behold, I shall be there with Osiris. My condition of completeness shall be his condition of completeness among the divine princes. I shall speak unto him [with] the words of men, and he shall repeat unto me the words of the gods. A khu who is equipped [with power] shall come. I am a khu who is equipped [with power]; I am equipped [with the power] of all the khus, [being the form of the Sahu (i.e., spiritual bodies) of Annu, Tattu, Suten-henen, Abtu, Apu, and Sennu. The Osiris Auf-ankh is victorious over every god and every goddess who are hidden in Neter-khertet]."

Egyptian Widow *by Lawrence Alma Tadema, 1872. English painting, oil on canvas. A woman mourns for her husband while priests and singers chant.*

THE INTRODUCTION TO MAATI

[From the Papyrus of Ani (British Museum No. 10,470, sheet 30).]

The chapter of entering into the hall of Double Maati; a hymn of praise to Osiris, the governor of Amentet. Osiris, the scribe Ani, triumphant, saith:

"I have come, and [I] have drawn nigh to see thy beauties; my hands [are raised] in adoration of thy name 'Right and Truth.' I came and I drew nigh unto [the place where] the acacia-tree groweth not, where the tree thick with leaves existeth not, and where the ground yieldeth neither herb nor grass. Then I entered into the hidden place, and I spake with the god Set, and my protector(?) advanced to me, and his face was clothed (or covered), and [he] fell upon the hidden things. He entered into the Temple of Osiris, and he looked upon the hidden things which were therein; and the sovereign chiefs of the pylons [were] in the form of khus. And the god Anpu spake [to those who were on] both sides of him with the speech of a man [as he] came from Ta-mera; he knoweth our paths and our cities. I make offerings(?), and I smell the odor of

him as if he were one among you, and I say unto him, I am Osiris, the scribe Ani, triumphant in peace, triumphant! I have come, and (I) have drawn nigh to see the great gods, and I feed upon the offerings which are among their food. I have been to the borders [of the territory of] Ba-neb-Tettet (i.e., the 'Soul, the lord of Tattu,' or Osiris), and he hath caused me to come forth like a Bennu bird, and to utter words. I have been in the water of the stream, and I have made offerings of incense. I have guided myself to the Shentet tree of the [divine] children. I have been in Abu (or Abu, i.e., Elephantine[?]) in the Temple of the goddess Satet. I have submerged the boat of mine enemies [while] I myself have sailed over the Lake in the Neshmet boat. I have seen the Sahu (i.e., the spiritual bodies) [in] the city of Qem-ur. I have been in the city of Tattu, and I have brought myself to silence [therein]. I have caused the god to have the mastery over his two feet. I have been in the Temple of Tep-tu-f (i.e., 'he that is on his hill,' or Anubis), and I have seen him that is lord of the divine temple. I have entered into the Temple of Osiris, and I have arrayed myself in the apparel of him that is therein. I have entered into Re-stau, and I have seen the hidden things which are therein. I was shrouded [therein], but I found a way for myself. I have gone into the city of An-aarret-f (i.e., the place where nothing groweth), and I covered my nakedness with the garments which were therein. There was given unto me the anti unguent [such as] women [use], along with the powder of human beings. Verily Sut(?) hath spoken unto me the things which concern himself, and I said, 'Let thy weighing be in(?) us.'"

"The Majesty of the god Anpu saith, 'Knowest thou the name of this door so as to declare it unto me?' And Osiris, the scribe Ani, triumphant in peace, triumphant! saith, 'Destroyer of the god Shu' is the name of this door. The Majesty of the god Anpu saith, 'Knowest thou the name of the upper leaf and of the lower leaf?' 'Lord of Maat upon his two feet' is the name of the upper leaf, and 'Lord of twofold strength, the subduer of cattle,' [is the name of the lower leaf. The Majesty of the god Anpu saith], 'Since thou knowest pass on, O Osiris the scribe, the teller of the divine offerings of all the gods of Thebes, Ani, triumphant, the lord of reverence.'"

A mannequin of Tutankhamun from his tomb. .

THE INTRODUCTION TO MAATI

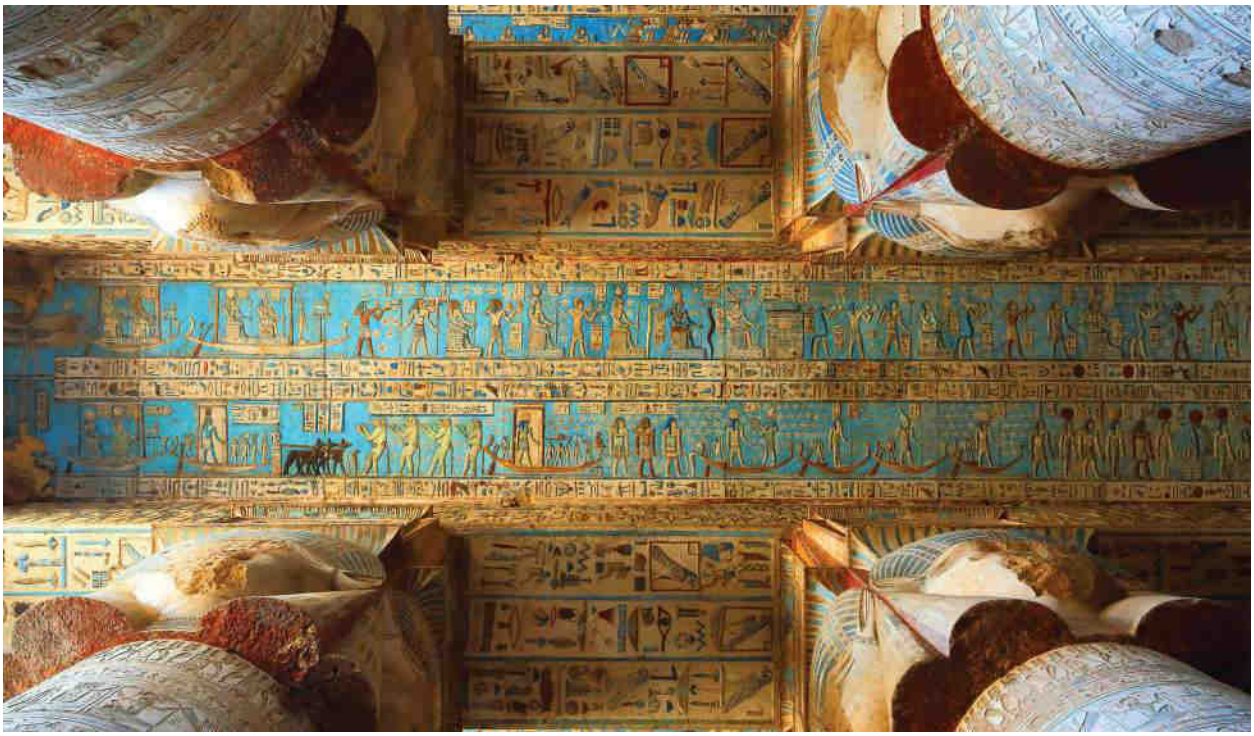
[From the Papyrus of Nu (British Museum No. 10477, sheet 22).]

[THE FOLLOWING] SHALL BE SAID WHEN THE OVERSEER OF THE PALACE, THE CHANCELLOR-IN-CHIEF, NU, TRIUMPHANT, COMETH FORTH INTO THE HALL OF DOUBLE MAATI SO THAT HE MAY BE SEPARATED FROM EVERY SIN WHICH HE HATH DONE AND MAY BEHOLD THE FACES OF THE GODS.

The Osiris Nu, triumphant, saith:

"Homage to thee, O Great God, thou Lord of Double Maati, I have come to thee, O my Lord, and I have brought myself hither that I may behold thy beauties. I know thee, and I know thy name, and I know the name[s] of the two and forty gods who exist with thee in this Hall of double Maati, who live as warders of sinners and who feed upon their blood on the day when the lives of men are taken into account in the presence of the god Un-nefer; in truth 'Rekhti-merti-neb-Maati' (i.e., 'twin-sisters with two eyes, ladies of double Maati') is thy name. In truth I have come to thee, and I have brought Maat (i.e., right and truth) to thee, and I have destroyed wickedness for thee. [I have not done evil to] mankind. I have not oppressed the members of my family, I have not wrought evil in the place of right and truth. I have had no knowledge of worthless men. I have not wrought evil. I have not made to be the first [consideration] of each day that excessive labor should be performed for me. [I have] not brought forward my name for [exaltation] to honors. I have not ill-treated servants. [I have not thought scorn of God.] I have not defrauded the oppressed one of his property. I have not done that which is an abomination unto the gods. I have not caused harm to be done to the servant by his chief. I have not caused pain. I have made no man to suffer hunger. I have made no one to weep. I have done no murder. I have not given the order for murder to be done for me. I have not inflicted pain upon mankind. I have not defrauded the temples of their oblations. I have not purloined the cakes of the gods. I have not carried off the cakes offered to the khus. I have not committed fornication. I have not polluted myself [in the holy places of the god of my city], nor diminished from the bushel. I have neither added to nor filched away land. I have not encroached upon the fields [of others]. I have not added to the weights of the scales [to cheat the seller]. I have not misread the pointer of the scales [to cheat the buyer]. I have not carried away the milk from the mouths of children. I have not driven away the cattle which were upon their pastures. I have not snared the feathered fowl of the preserves of the gods. I have not caught fish [with bait made of] fish of their kind. I have not turned back the water at the time [when it should flow]. I have not cut a cutting in a canal of

running water. I have not extinguished a fire (or light) when it should burn. I have not violated the ties [of offering] the chosen meat-offerings. I have not driven off the cattle from the property of the gods. I have not repulsed God in his manifestations. I am pure. I am pure. I am pure. I am pure. My purity is the purity of that great Bennu which is in the city of Suten-henen (Heracleopolis), for, behold, I am the nose of the God of the winds, who maketh all mankind to live on the day when the Eye (Utchat) of Ra is full in Annu (Heliopolis) at the end of the second month of the season Pert (i.e., the season of growing) [in the presence of the divine lord of this earth]. I have seen the Eye of Ra when it was full in Annu, therefore let not evil befall me in this land and in this Hall of double Maati, because I, even I, know the name[s] of these gods who are therein [and who are the followers of the great god]."



The interior of Hypostyle Hall at Dendera Temple near Qena, Egypt.

A precursor ushabti shaped like a standing naked man. Ushabti were sacred figures entombed with the dead to accompany them in the next life.

THE NEGATIVE CONFESSION

[From the Papyrus of Nebseni (British Museum No. 9,900, sheet 30).]

The scribe Nebseni, triumphant, saith:

1. “Hail, thou whose strides are long, who comest forth from Annu (Heliopolis), I have not done iniquity.

2. “Hail, thou who art embraced by flame, who comest forth from Kher-aba, I have not robbed with violence.

3. “Hail, thou divine Nose (Fenti), who comest forth from Khemennu (Hermopolis), I have not done violence [to any man].

4. “Hail, thou who eatest shades, who comest forth from the place where the Nile riseth, I have not committed theft.

5. “Hail, Neha-hau, who comest forth from Re-stau, I have not slain man or woman.

6. “Hail, thou double Lion-god, who comest forth from heaven, I have not made light the bushel.

7. “Hail, thou whose two eyes are like flint, who comest forth from Sekhem (Letopolis), I have not acted deceitfully.

8. “Hail, thou Flame, who comest forth as [thou] goest back, I have not purloined the things which belong unto God.

9. “Hail, thou Crusher of bones, who comest forth from Suten-henen (Heracleopolis), I have not uttered falsehood.

10. “Hail, thou who makest the flame to wax strong, who comest forth from Het-ka-Ptah (Memphis), I have not carried away food.

11. “Hail, Qerti, (i.e., the two sources of the Nile), who come forth from Amentet, I have not uttered evil words.

12. “Hail, thou whose teeth shine, who comest forth from Tashe (i.e., the Fayyûm), I have attacked no man.

13. “Hail, thou who dost consume blood, who comest forth from the house of slaughter, I have not killed the beasts [which are the property of God].

14. “Hail, thou who dost consume the entrails, who comest forth from the mabet chamber, I have not acted deceitfully.

15. “Hail, thou god of Right and Truth, who comest forth from the city of double Maati, I have not laid waste the lands which have been ploughed(?).

16. “Hail, thou who goest backward, who comest forth from the city of Bast (Bubastis), I have never pried into matters [to make mischief].

17. “Hail, Aati, who comest forth from Annu (Heliopolis), I have not set my mouth in motion [against any man].

18. “Hail, thou who art doubly evil, who comest forth from the nome of Ati, I have not given way to wrath concerning myself without a cause.

19. “Hail, thou serpent Uamemti, who comest forth from the house of slaughter, I have not defiled the wife of a man.

20. “Hail, thou who lookest upon what is brought to him, who comest forth from the Temple of Amsu, I have not committed any sin against purity.

21. “Hail, Chief of the divine Princes, who comest forth from the city of Nehatu, I have not struck fear [into any man].

22. “Hail, Khemiu (i.e., Destroyer), who comest forth from the Lake of Kaui, I have not encroached upon [sacred times and seasons].

23. “Hail, thou who orderest speech, who comest forth from Urit, I have not been a man of anger.

24. “Hail, thou Child, who comest forth from the Lake of Heq-at, I have not made myself deaf to the words of right and truth.

25. “Hail, thou disposer of speech, who comest forth from the city of Unes, I have not stirred up strife.

26. “Hail, Basti, who comest forth from the Secret city, I have made [no man] to weep.

27. “Hail, thou whose face is [turned] backward, who comest forth from the Dwelling, I have not committed acts of impurity, neither have I lain with men.

28. “Hail, Leg of fire, who comest forth from Akhekhu, I have not eaten my heart.

29. “Hail, Kenemti, who comest forth from [the city of] Kenemet, I have abused [no man].

30. “Hail, thou who bringest thine offering, who comest forth from the city of Sau (Saïs), I have not acted with violence.

31. “Hail, thou god of faces, who comest forth from the city of Tchefet, I have not judged hastily.

32. “Hail, thou who givest knowledge, who comest forth from Unth, I have not ... and I have not taken vengeance upon the god.

33. “Hail, thou lord of two horns, who comest forth from Satiu, I have not multiplied [my] speech overmuch.

34. “Hail, Nefer-Tem, who comest forth from Het-ka-Ptah (Memphis), I have not acted with deceit, and I have not worked wickedness.

35. “Hail, Tem-Sep, who comest forth from Tattu, I have not uttered curses [on the king].

36. “Hail, thou whose heart doth labor, who comest forth from the city of Tebti, I have not fouled(?) water.

37. “Hail, Ahi of the water, who comest forth from Nu, I have not made haughty my voice.

38. “Hail, thou who givest commands to mankind, who comest forth from [Sau(?)], I have not cursed the god.

39. “Hail, Neheb-nefert, who comest forth from the Lake of Nefer(?), I have not behaved with insolence.

40. “Hail, Neheb-kau, who comest forth from [thy] city, I have not sought for distinctions.

41. “Hail, thou whose head is holy, who comest forth from [thy] habitations, I have not increased my wealth, except with such things as are [justly] mine own possessions.

42. “Hail, thou who bringest thine own arm, who comest forth from Aukert (underworld), I have not thought scorn of the god who is in my city.”

ADDRESS TO THE GODS OF THE UNDERWORLD

[From the Papyrus of Nu (British Museum No. 10,477, sheet 24).]

[Then shall the heart which is righteous and sinless say:] The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:

“Homage to you, O ye gods who dwell in the Hall of double Maati, I, even I, know you, and I know your names. Let me not fall under your knives of slaughter, and bring ye not forward my wickedness unto the god in whose train ye are; and let not evil hap come upon me by your means. Oh, declare ye me right and true in the presence of Neb-er-tcher, because I have done that which is right and true in Ta-mera (Egypt). I have not cursed God, and let not evil hap come upon me through the king who dwelleth in my day. Homage to you, O ye gods, who dwell in the Hall of double Maati, who are without evil in your bodies, and who live upon right and truth, and who feed yourselves upon right and truth in the presence of the god Horus, who dwelleth in his divine Disk: deliver ye me from the god Baba who feedeth upon the entrails of the mighty ones upon the day of the great judgment. Oh, grant ye that I may come to you, for I have not committed faults, I have not sinned, I have not done evil, I have not borne false witness; therefore let nothing [evil] be done unto me. I live upon right and truth, and I feed upon right and truth. I have performed the commandments of men [as well as] the things whereat are gratified the gods, I have made the gods to be at peace [with me by doing] that which is his will. I have given bread to the hungry man, and water to the thirsty man, and apparel to the naked man, and a boat to the [shipwrecked] mariner. I have made holy offerings to the gods, and sepulchral meals to the Khus. Be ye then my deliverers, be ye then my protectors, and make ye not accusation against me in

the presence of [the great god]. I am clean of mouth and clean of hands; therefore let it be said unto me by those who shall behold me, 'Come in peace; come in peace,' for I have heard that mighty word which the spiritual bodies (sahu) spake unto the Cat in the House of Hapt-re. I have been made to give evidence before the god Hra-f-ha-f (i.e., he whose face is behind him), and he hath given a decision [concerning me]. I have seen the things over which the persea tree spreadeth [its branches] within Restau. I am he who hath offered up prayers to the gods and who knoweth their persons. I have come and I have advanced to make the declaration of right and truth, and to set the balance upon what supporteth it within the region of Aukert. Hail, thou who art exalted upon thy standard, thou lord of the Atefu crown, whose name is proclaimed as 'Lord of the winds,' deliver thou me from thy divine messengers who cause dire deeds to happen, and who cause calamities to come into being, and who are without coverings for their faces, for I have done that which is right and true for the Lord of right and truth. I have purified myself and my breast with libations, and my hinder parts with the things which make clean, and my inner parts have been in the Pool of Right and Truth. There is no single member of mine which lacketh right and truth. I have been purified in the Pool of the South, and I have rested in the northern city which is in the Field of the Grasshoppers, wherein the divine sailors of Ra bathe at the second hour of the night and at the third hour of the day. And the hearts of the gods are gratified(?) after they have passed through it, whether it be by night, or whether it be by day, and they say unto me, 'Let thyself come forward.' And they say unto me, 'Who, then, art thou?' And they say unto me, 'What is thy name?' 'I am he who is equipped under the flowers [and I am] the dweller in his olive-tree,' is my name. And they say unto me straightway, 'Pass thou on'; and I passed on by thy city to the north of the olive-tree. What, then, didst thou see there? The leg and the thigh. What, then, didst thou say unto them? Let me see rejoicings in those lands of the Tenkhu. And what did they give unto thee? A flame of fire and a tablet (or sceptre) of crystal. What, then, didst thou do therewith? I buried them by the furrow of Manaat as 'things for the night.' What, then, didst thou find by the furrow of Manaat? A sceptre of flint, the name of which is 'Giver of winds.' What, then, didst thou do to the flame of fire and the tablet (or sceptre) of crystal after thou hadst buried them? I uttered words over them in the furrow, [and I dug them out therefrom]; I extinguished the fire, and I broke the tablet (or sceptre), and I created a pool of water. 'Come, then,' [they say,] 'and enter in through the door of this Hall of double Maati, for thou knowest us.'"

Stubs of column remains of a temple at Medinet Habu, Egypt.

"'We will not let thee enter in through us,' say the bolts of the door, 'unless thou tellest [us] our names;' 'Tongue [of the Balance] of the place of right and truth' is your name. 'I will not let thee enter in by me,' saith the [right] lintel of the door, 'unless thou tellest [me] my name;' 'Balance of the support of right and truth' is thy name. 'I will not let thee enter in by me,' saith the [left] lintel of the door, 'unless thou tellest [me] my name;' ['Balance of] wine' is thy name. 'I will not let thee pass over me,' saith the threshold of this door, 'unless thou tellest [me] my name;' 'Ox of the god Seb' is thy name. 'I will not open unto thee,' saith the fastening of this door, 'unless thou tellest [me] my name;' 'Flesh of his mother' is thy name. 'I will not open unto thee,' saith the socket of the fastening of the door, 'unless thou tellest me my name;' 'Living eye of the god Sebek, the lord of Bakhau,' is thy name. 'I will not open unto thee [and I will not let thee enter in by me,' saith the guardian of the leaf of] this door, 'unless thou tellest [me] my name;' 'Elbow of the god Shu when he placeth

himself to protect Osiris' is thy name. 'We will not let thee enter in by us,' say the posts of this door, 'unless thou tellest us our names;' 'Children of the uræi-goddesses' is your name. 'Thou knowest us,' [they say,] 'pass on, therefore, by us.'

"'I will not let thee tread upon me,' saith the floor of the Hall of double Maati, 'because I am silent and I am holy, and because I do not know the name[s] of thy two feet wherewith thou wouldst walk upon me; therefore tell them to me.' 'Traveller(?) of the god Khas' is the name of my right foot, and 'Staff of the goddess Hathor' is the name of my left foot. 'Thou knowest me,' [it saith,] 'pass on therefore over me.'"

"'I will not make mention of thee,' saith the guardian of the door of this Hall of double Maati, 'unless thou tellest [me] my name;' 'Discerner of hearts and searcher of the reins' is thy name. 'Now will I make mention of thee [to the god]. But who is the god that dwelleth in his hour? Speak thou it' (i.e., his name). Maau-Taui (i.e., he who keepeth the record of the two lands) [is his name]. 'Who then is Maau-Taui?' He is Thoth. 'Come,' saith Thoth. 'But why hast thou come?' I have come, and I press forward that I may be mentioned. What now is thy condition? I, even I, am purified from evil things, and I am protected from the baleful deeds of those who live in their days; and I am not among them. 'Now will I make mention of thee [to the god].' '[Tell me now,] who is he whose heaven is of fire, whose walls [are surmounted by] living uræi, and the floor of whose house is a stream of water? Who is he? I say.' It is Osiris. 'Come forward, then: verily thou shalt be mentioned [to him]. Thy cakes [shall come] from the Eye of Ra, and thine ale [shall come] from the Eye of Ra, and the sepulchral meals [which shall be brought to thee] upon earth [shall come] from the Eye of Ra. This hath been decreed for the Osiris the overseer of the palace, the chancellor-in-chief, Nu, triumphant.'"

King Tutankhamun's mask.

A chest from Tutankhamun's tomb.

(THE MAKING OF THE REPRESENTATION OF WHAT SHALL HAPPEN IN THIS HALL OF DOUBLE MAATI.) THIS CHAPTER SHALL BE SAID [BY THE DECEASED] AFTER HE HATH BEEN CLEANSED AND PURIFIED, AND WHEN HE IS ARRAYED IN APPAREL, AND IS SHOD WITH WHITE LEATHER SANDALS, AND HIS EYES HAVE BEEN PAINTED WITH ANTIMONY, AND [HIS BODY] HATH BEEN ANOINTED WITH UNGUENT OF ANTI, AND WHEN HE OFFERETH OXEN, AND FEATHERED FOWL, AND INCENSE, AND CAKES, AND ALE, AND GARDEN HERBS. AND, BEHOLD, THOU SHALT DRAW A REPRESENTATION OF THIS IN COLOR UPON A NEW TILE MOULDED FROM EARTH UPON WHICH NEITHER A PIG NOR OTHER ANIMALS HAVE TRODDEN. AND IF [THOU] DOEST THIS BOOK UPON IT [IN WRITING, THE DECEASED] SHALL FLOURISH, AND HIS CHILDREN SHALL FLOURISH, AND [HIS NAME] SHALL NEVER FALL INTO OBLIVION, AND HE SHALL BE AS ONE WHO FILLETH (I.E., SATISFIETH) THE HEART OF THE KING AND OF HIS PRINCES, AND BREAD, AND CAKES, AND SWEETMEATS, AND WINE, AND PIECES OF FLESH SHALL BE GIVEN UNTO HIM UPON THE ALTAR OF THE GREAT GOD; AND HE SHALL NOT BE TURNED BACK AT ANY DOOR IN AMENTET, AND HE SHALL BE BROUGHT IN ALONG WITH THE KINGS OF UPPER AND LOWER EGYPT, AND HE SHALL BE IN THE TRAIN OF OSIRIS CONTINUALLY AND REGULARLY FOREVER.

THE HOUR APES

[From the Papyrus of Nu (British Museum No. 10,477, sheet 24).]

The overseer of the palace, the chancellor-in-chief, Nu, triumphant, the son of the overseer of the palace, the chancellor-in-chief, Amen-hetep, triumphant, saith: "Hail, ye four apes who sit in the bows of the boat of Ra, who convey right and truth to Neb-er-tcher, who sit in judgment on my misery and on my strength, who make the gods to rest contented by means of the flame of your mouths, who offer holy offerings to the gods and sepulchral meals to the khus, who live upon right and truth, and who feed upon right and truth of heart, who are without deceit and fraud, and to whom wickedness is an abomination, do ye away with my evil deeds, and put ye away my sin [which deserved stripes upon earth, and destroy ye any evil whatsoever that belongeth unto me], and let there be no obstacle whatsoever on my part toward you. Oh, grant ye that I may make my way through the underworld (ammehet), let me enter into Re-stau, let me pass through the hidden pylons of Amentet. Oh, grant that there may be given to me cakes, and ale, and sweetmeats(?), even as [they are given] to the living khus, and grant that I may enter in and come forth from Re-stau."

Statues of Sesotris III (1836–1818 B.C.) of the XIIth dynasty, who reshaped Egypt's government and extended its dominion to Nubia, the land immediately south of Egypt.

"[The four apes make answer, saying], 'Come, then, for we have done away with thy wickedness, and we have put away thy sin, along with the [sin deserving of] stripes which thou [didst commit] upon earth, and we have destroyed [all] the evil which belonged to thee upon the earth. Enter, therefore, into Re-stau, and pass thou through the hidden pylons of Amentet, and there shall be given unto thee cakes, and ale, and sweetmeats(?), and thou shalt come forth and thou shalt enter in at thy desire, even as do those khus who are favored [of the god], and thou shalt be proclaimed (or called) each day in the horizon.'"

PRAISE OF THE GODS

[From the Tomb of Rameses IV (see Naville, op. cit., Bd. I. Bl. 141; Lefébure, "Tombeau de Ramsès IV," Plate 13).]

The book of the praise of the gods of the Qerti which a man shall recite when he cometh forth before them to enter in to see the god in the Great Temple of

the Underworld. And he shall say:

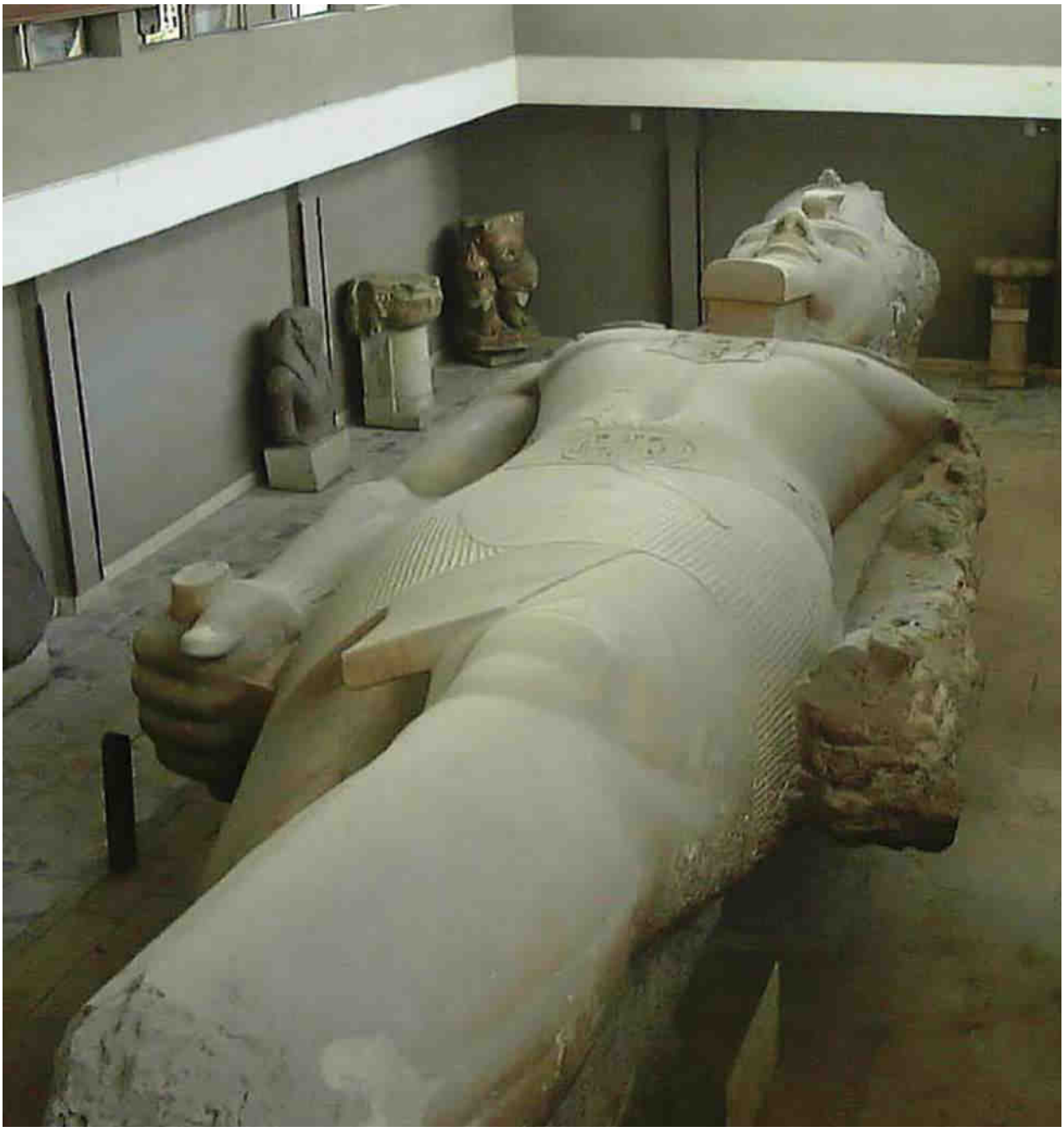
"Homage to you, O ye gods of the Qerti, ye divine dwellers in Amentet! Homage to you, O ye guardians of the doors of the underworld, who keep ward over the god, who bear and proclaim [the names of those who come] into the presence of the god Osiris, and who hold yourselves ready, and who praise [him], and who destroy the Enemies of Ra. Oh, send ye forth your light and scatter ye the darkness [which is about] you, and behold ye the holy and divine Mighty One, O ye who live even as he liveth, and call ye upon him that dwelleth within his divine Disk. Lead ye the King of the North and of the South, (Usr-Maat-Ra-setep-en-Amen), the son of the Sun, (Ra-meses-meri-Amen-Ra-heq-Maat), through your doors, may his divine soul enter into your hidden places, [for] he is one among you, and he hath shot forth calamities upon the serpent fiend Apep, and he hath beaten down the obstacles [which Apep set up] in Amentet. Thy word hath prevailed mightily over thine enemies, O great God, who livest in thy divine Disk; thy word hath prevailed mightily over thine enemies, O Osiris, Governor of Amentet; thy word hath prevailed mightily over thine enemies in heaven and in earth, O thou King of the North and of the South, (Usr-Maat-Ra-setep-en-Amen), the son of the Sun, (Ra-meses-meri-Amen-Ra-heq-Maat), and over the sovereign princes of every god and of every goddess, O Osiris, Governor of Amentet; he hath uttered words in the presence [of the god in] the valley of the dead, and he hath gained the mastery over the mighty sovereign princes. Hail, ye doorkeepers(?), hail, ye doorkeepers, who guard your gates, who punish souls, who devour the bodies of the dead, who advance over them at their examination in the places of destruction, who give right and truth to the soul and to the divine khu, the beneficent one, the mighty one, whose throne is holy in Akert, who is endowed with soul like Ra and who is praised like Osiris, lead ye along the King of the North and of the South, (Usr-Maat-Ra-setep-en-Amen), the son of the Sun, (Ra-meses-meri-Amen-Ra-heq-Maat), unbolt ye for him the doors, and open [ye] the place of his Qerti for him. Behold, make ye his word to triumph over his enemies, and indeed let meat-offerings and drink-offerings be made unto him by the god of the double door, and let him put on the nemmes crown of him that dwelleth in the great and hidden shrine. Behold the image of Heru-khuti (Harmachis), who is doubly true, and who is the divine Soul and the divine and perfect Khu; he hath prevailed with his hands. The two great and mighty gods cry out to the King of the North and South (Usr-Maat-Ra-setep-en-Amen),

the son of the Sun, (Ra-meses-meri-Amen-Ra-heq-Maat), they rejoice with him, they sing praises to him [and clap] their hands, they accord him their protection, and he liveth. The King of the North and South (Usr-Maat-Ra-setep-en-Amen), the son of the Sun, (Ra-meses-meri-Amen-Ra-heq-Maat), riseth like a living soul in heaven. He hath been commanded to make his transformations, he hath made himself victorious before the divine sovereign chiefs, and he hath made his way through the gates of heaven, and of earth, and of the underworld, even as hath Ra. The King of the North and South, (Usr-Maat-Ra-setep-en-Amen), the son of the Sun, (Ra-meses-meri-Amen-Ra-heq-Maat), saith, 'Open unto me the gate[s] of heaven, and of earth, and of the underworld, for I am the divine soul of Osiris and I rest in him, and let me pass through their halls. Let [the gods] sing praises unto me [when] they see me; let me enter and let favor be shown unto me; let me come forth and let me be beloved; and let me go forward, for no defect or failure hath been found clinging unto me.'"

The mummy of Rameses II, also known as Ramesses the Great, who was the third pharaoh of the XIXth dynasty of Egypt and is often regarded as the greatest pharaoh of the ancient Egyptian empire.

Entrance to the well-decorated tomb of Menna in Luxor, Egypt, who was an ancient Egyptian artisan probably during the reign of Thutmose IV

Wall carvings from the Mortuary Temple of Ramesses III at Medinet Habu, Egypt



A giant statue of Rameses the Great, or Rameses II, from Memphis, Egypt.

ADORATION OF THE GODS OF THE QERTI

[From the Papyrus of Ptah-mes (Naville, op. cit., Bd. I. Bl. 142).]

A chapter to be recited on coming before the divine sovereign chiefs of Osiris to offer praise unto the gods who are the guides of the underworld. Osiris, the

chief scribe and draughtsman, Ptah-mes, triumphant, saith:

"Homage to you, O ye gods who dwell in the Qerti, ye gods who dwell in Amentet, who keep ward over the gates of the underworld and are the guardians [thereof], who bear and proclaim [the names of those who come] into the presence of Osiris, who praise him and who destroy the enemies of Ra. Oh, send forth your light and scatter ye the darkness [which is about] you, and look upon the face of Osiris, O ye who live even as he liveth, and praise [ye] him that dwelleth in his Disk, and lead [ye] me away from your calamities. Let me come forth and let me enter in through your secret places, for I am a mighty prince among you, for I have done away with evil there, and I have beaten down the obstacles(?) [which have been set up] in Amentet. Thou hast been victorious over thine enemies, O thou that dwellest in thy Disk; thou hast been victorious over thine enemies, O Thoth, who producest(?) statutes; thou hast been victorious over thine enemies, O Osiris, the chief scribe and draughtsman, Ptah-mes, triumphant; thou hast been triumphant over thine enemies, O Osiris, thou Governor of Amentet, in heaven and upon earth in the presence of the divine sovereign chiefs of every god and of every goddess; and the food(?) of Osiris, the Governor of Amentet, is in the presence of the god whose name is hidden before the great divine sovereign chiefs. Hail ye guardians of the doors, ye [gods] who keep ward over their habitations(?), who keep the reckoning and who commit [souls] to destruction, who grant right and truth to the divine soul which is stablished, who are without evil in the abode of Akert, who are endowed with soul even as is Ra, and who are ... as is Osiris, guide ye Osiris the chief scribe, the draughtsman, Ptah-mes, triumphant, open ye unto him the gates of the underworld, and the uppermost part of his estate and his Qert. Behold, make [ye him] to be victorious over his enemies, provide [ye him] with the offerings of the god of the underworld, make noble the divine being who dwelleth in the nemmes crown, the lord of the knowledge of Akert. Behold, stablish ... this soul in right and truth, [and let it become] a perfect soul that hath gained the mastery with its two hands. The great and mighty gods cry out, 'He hath gotten the victory,' and they rejoice in him, and they ascribe praise unto him with their hands, and they turn unto him their faces. The living one is triumphant, and is even like a living soul dwelling in heaven, and he hath been ordered to perform [his] transformations. Osiris triumphed over his enemies, and Osiris, the chief scribe and draughtsman, Ptah-mes, triumphant, hath gained the victory over his enemies in

the presence of the great divine sovereign chiefs who dwell in heaven, and in the presence of the great divine sovereign chiefs who dwell upon the earth."

HYMN OF PRAISE TO OSIRIS

[From Lepsius, Todtenbuch, Bl. 51.]

A hymn of praise to Osiris. The Osiris Auf-ankh, triumphant, saith:

"Homage to thee, O Osiris Un-nefer, triumphant, thou son of Nut, thou first-born son of Seb, thou mighty one who comest forth from Nut, thou King in the city of Nifu-ur, thou Governor of Amentet, thou lord of Abtu (Abydos), thou lord of souls, thou mighty one of strength, thou lord of the atef crown in Suten-henen, thou lord of the divine form in the city of Nifu-ur, thou lord of the tomb, thou mighty one of souls in Tattu, thou lord of [sepulchral] offerings, thou whose festivals are many in Tattu. The god Horus exalteth his father in every place (or shrine), and he uniteth [himself] unto the goddess Isis and unto the goddess Nephthys; and the god Thoth reciteth for him the mighty glorifyings which are within him, [and which] come forth from his mouth, and the heart of Horus is stronger than that of all the gods. Rise up, then, O Horus, thou son of Isis, and avenge thy father Osiris. Hail, O Osiris, I have come unto thee; I am Horus and I have avenged thee, and I feed this day upon the sepulchral meals of oxen, and feathered fowl, and upon all the beautiful things [offered] unto Osiris. Rise up, then, O Osiris, for I have struck down for thee all thine enemies, and I have taken vengeance upon them for thee. I am Horus upon this beautiful day of thy fair rising in thy Soul which exalteth thee along with itself on this day before thy divine sovereign princes. Hail, O Osiris, thy ka hath come unto thee and is with thee, and thou restest therein in thy name of Ka-Hetep. I maketh thee glorious in thy name of Khu, and it maketh thee like unto the Morning Star in thy name of Pehu, and it openeth for thee the ways in thy name of Ap-uat. Hail, O Osiris, I have come unto thee and I have set thine enemies under [thy feet] in every place, and thou art triumphant in the presence of the company of the gods and of the divine sovereign chiefs. Hail, O Osiris, thou hast received thy sceptre and the place whereon thou art to rest, and thy steps are under thee. Thou bringest food to the gods, and thou bringest sepulchral meals unto those who dwell in their tombs. Thou hast given thy

might unto the gods and thou hast created the Great God; thou hast thy existence with them in their spiritual bodies, thou gatherest thyself unto all the gods, and thou hearest the word of right and truth on the day when offerings to this god are ordered on the festivals of Uka."

Hieroglyphic carvings and paintings from the interior walls of a temple in Dendera, Egypt.

MAKING PERFECT THE KHU

[From the Papyrus of Nu (British Museum No. 10,477, sheet 17).]

Another chapter of making perfect the Khu, which is [to be recited on] the birthday of Osiris, and of making to live the soul forever. The chancellor-in-chief, Nu, triumphant, saith:

"The heavens are opened, the earth is opened, the West is opened, the East is opened, the southern half of heaven is opened, the northern half of heaven is opened, the doors are opened, and the gates are thrown wide open to Ra [as] he cometh forth from the horizon. The Sektet boat openeth for him the double doors and the Matet boat bursteth open [for him] the gates; he breatheth, and the god Shu [cometh into being], and he createth the goddess Tefnut. Those who

are in the following of Osiris follow in his train, and the overseer of the palace, the chancellor-in-chief, Nu, triumphant, followeth on in the train of Ra. He taketh his iron weapon and he forceth open the shrine even as doth Horus, and pressing onward he advanceth unto the hidden things of his habitation with the libations of his divine shrine; the messenger of the god that loveth him. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, bringeth forth the right and the truth, and he maketh to advance the going forward of Osiris. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, taketh in [his] hand[s] the cordage and he bindeth fast the shrine. Storms are the things which he abominateth. Let no water-flood be nigh unto him, let not the Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, be repulsed before Ra, and let him not be made to turn back; for, behold, the Eye is in his two hands. Let not the Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, walk in the valley of darkness, let him not enter into the Lake of those who are evil, and let him have no existence among the damned, even for a moment. Let not the Osiris Nu fall headlong among those who would lead him captive, and let not [his] soul go in among them. Let his divine face take possession of the place behind the block, the block of the god Septu."

"Hymns of praise be unto you, O ye divine beings of the Thigh, the knives of God [work] in secret, and the two arms and hands of God cause the light to shine; it is doubly pleasant unto him to lead the old unto him along with the young at his season. Now, behold, the god Thoth dwelleth within his hidden places, and he performeth the ceremonies of libation unto the god who reckoneth millions of years, and he maketh a way through the firmament, and he doeth away with storms and whirlwinds from his stronghold, and the Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, arriveth in the places of his habitations. [O ye divine beings of the Thigh], do ye away with his sorrow, and his suffering, and his pain, and may the sorrow of the Osiris Nu be altogether put away. Let the Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, gratify Ra, let him make a way into the horizon of Ra, let his boat be made ready for him, let him sail on happily, and let Thoth put light into [his] heart; then shall the Osiris Nu, triumphant, praise and glorify Ra, and Ra shall hearken unto his words, and he shall beat down the obstacles which come from his enemies. I have not been shipwrecked, I have not been turned back in the horizon, for I am Ra-Osiris, and the Osiris Nu,

the overseer of the palace, the chancellor-in-chief, shall not be shipwrecked in the Great Boat. Behold him whose face is in the god of the Thigh, because the name of Ra is in the body of the Osiris Nu, the overseer of the palace, the chancellor-in-chief, and his honor is in his mouth; he shall speak unto Ra, and Ra shall hearken unto his words."

"Hymns of praise unto thee, O Ra, in the horizon, and homage unto thee, O thou that purifiest with light the denizens of heaven, O thou who hast sovereign power over heaven at that supreme moment when the paddles of thine enemies move with thee! The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, cometh with the ordering of right and truth, for there is an iron firmament in Amentet which the fiend Apep hath broken through with his storms before the double Lion-god, and this will the Osiris Nu set in order; O hearken ye, ye who dwell upon the top of the throne of majesty. The Osiris Nu shall come in among thy divine sovereign chiefs, and Ra shall deliver him from Apep each day so that he may not come nigh unto him, and he shall make himself vigilant. The Osiris Nu shall have power over the things which are written, he shall receive sepulchral meals, and the god Thoth shall provide him with the things which should be prepared for him. The Osiris Nu maketh right and truth to go round about the bows in the Great Boat, and hath triumph among the divine sovereign chiefs, and he establisheth [it] for millions of years. The divine chiefs guide him and give unto him a passage in the boat with joy and gladness; the first ones among the company of the sailors of Ra are behind him, and he is happy. Right and truth are exalted, and they have come unto their divine lord, and praises have been ascribed unto the god Neb-er-tcher. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, hath taken in his hands the weapon and he hath made his way through heaven therewith; the denizens thereof have ascribed praises unto him as [unto] a divine being who standeth up and never sinketh to rest. The god Ra exalteth him by reason of what he hath done, and he causeth him to make of none effect the whirlwind and the storm; he looketh upon his splendors, and he stablisheth his oars, and the boat saileth round about in heaven, rising like the sun in the darkness. Thoth, the mighty one, leadeth the Osiris Nu within his eye, and he sitteth [upon his] thigh[s] in the mighty boat of Khepera; he cometh into being, and the things which he saith come to pass. The Osiris Nu advanceth, and he journeyeth round about heaven unto Amentet, the fiery deities stand up before him, and the god Shu rejoiceth exceedingly, and they take in their hands the

bows [of the boat] of Ra along with his divine mariners. Ra goeth round about and he looketh upon Osiris. The Osiris Nu is at peace, the Osiris Nu is at peace. He hath not been driven back, the flame of thy moment hath not been taken away from him, [O Ra,] the whirlwind and storm of thy mouth have not come forth against him, he hath not journeyed upon the path of the crocodile—for he abominateth the crocodile—and it hath not drawn nigh unto him. The Osiris Nu embarked in thy boat, O Ra, he is furnished with thy throne, and he receiveth thy spiritual form. The Osiris Nu travelleth over the paths of Ra at daybreak to drive back the fiend Nebt; [he] cometh upon the flame of thy boat, [O Ra,] upon that mighty Thigh. The Osiris Nu knoweth it, and he attaineth unto thy boat, and behold he [sitteth] therein; and he maketh sepulchral offerings."

[THIS CHAPTER SHALL BE] RECITED OVER A BOAT OF THE GOD RA WHICH HATH BEEN PAINTED IN COLORS IN A PURE PLACE. AND BEHOLD THOU SHALT PLACE A FIGURE OF THE DECEASED IN THE BOWS THEREOF, AND THOU SHALT PAINT A SEKTET BOAT UPON THE RIGHT SIDE THEREOF, AND AN ATET BOAT UPON THE LEFT SIDE THEREOF, AND THERE SHALL BE MADE UNTO THEM OFFERINGS OF BREAD, AND CAKES, AND WINE, AND OIL, AND EVERY KIND OF FAIR OFFERING UPON THE BIRTHDAY OF OSIRIS. IF THESE CEREMONIES BE PERFORMED HIS SOUL SHALL HAVE EXISTENCE, AND SHALL LIVE FOREVER, AND SHALL NOT DIE A SECOND TIME.

A painted ancient Egyptian wooded sarcophagus.

The following is from the rubric to this chapter in the Saïte Recension (see Lepsius, op. cit., Bl. 53):

"[He shall know] the hidden things of the underworld, he shall penetrate the hidden things in Neter-khertet (the underworld)."

"[This chapter] was found in the large hall(?) of the Temple under the reign of his Majesty Hesepti, triumphant, and it was found in the cavern of the mountain which Horus made for his father Osiris Un-nefer, triumphant. Now since Ra looketh upon this deceased in his own flesh, he shall look upon him as the company of the gods. The fear of him shall be great, and the awe of him shall be mighty in the heart of men, and gods, and Khus, and the damned. He shall be with his soul and shall live forever; he shall not die a second time in the underworld; and on the day of weighing of words no evil hap shall befall him. He shall be triumphant over his enemies, and his sepulchral meals shall be upon the altar of Ra in the course of each day, day by day."

LIVING NIGH UNTO RA

[From the Papyrus of Nu (British Museum No. 10,477, sheets 17 and 18).]

The chapter of having existence nigh unto Ra. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:

"I am that god Ra who shineth in the night. Every being who followeth in his train shall have life in the following of the god Thoth, and he shall give unto him the risings of Horus in the darkness. The heart of Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, is glad because he is one of those beings, and his enemies have been destroyed by the divine princes. I am a follower of Ra, and [I have] received his iron weapon. I have come unto thee, O my father Ra, and I have advanced to the god Shu. I have cried unto the mighty goddess, I have equipped the god Hu, and I alone have removed the Nebt god from the path of Ra. I am a Khu, and I have come to the divine prince at the bounds of the horizon. I have met and I have received the mighty goddess. I have raised up thy soul in the following of thy strength, and my soul [liveth] through thy victory and thy mighty power; it is I who give commands in speech to Ra, in heaven. Homage to thee, O great god in the east of heaven, let me embark in thy boat, O Ra, let me open myself out in the form of a divine hawk, let me give my commands in words, let me do battle in my Sekhem(?),

let me be master under my vine. Let me embark in thy boat, O Ra, in peace, and let me sail in peace to the beautiful Amentet. Let the god Tem speak unto me, [saying], 'Wouldst [thou] enter therein?' The lady, the goddess Mehen, is a million of years, yea, two million years in extent, and dwelleth in the House of Urt and Nif-urt [and in] the Lake of a million years; the whole company of the gods move about among those who are at the side of him who is the lord of divisions of places(?). And I say, 'On every road and among these millions of years is Ra the lord, and his path is in the fire, and they go round about behind him, and they go round about behind him.'"

BRINGING MEN BACK TO EARTH

[From the Papyrus of Ani (British Museum No. 10,470, sheet 18).]

The chapter of causing a man to come back to see his house upon Earth. The Osiris Ani saith:

"I am the Lion-god coming forth with extended strides. I have shot arrows and I have wounded the prey; I have shot arrows and I have wounded the prey. I am the Eye of Horus, and I pass through the Eye of Horus at this season. I have arrived at the furrows; let the Osiris Ani advance in peace."

MAKING PERFECT THE KHU

[From the Papyrus of Nu (British Museum No. 10,477, sheet 16).]

The book of making perfect the Khu, which is to be recited on the day of the month. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, saith:

"Ra riseth in his horizon, and his company of the gods follow after him. The god cometh forth out of his hidden habitations, and food falleth out of the eastern horizon of heaven at the word of the goddess Nut who maketh plain the paths of Ra, whereupon straightway the Prince goeth round about. Lift up then thyself, O thou Ra, who dwellest in thy divine shrine, draw thou into thyself the winds, inhale the north wind, swallow thou the skin(?) of thy net on the day

wherein thou breathest right and truth. Thou separatest the divine followers, and thou sailest in [thy] boat to Nut; the divine princes march onward at thy word. Thou takest count of thy bones, thou gatherest together thy members, thou settest thy face toward the beautiful Amentet, and thou comest, being renewed each day. Behold, thou art that Image of gold, and thou dost possess the splendors of the disks of heaven and art terrible; thou comest, being renewed each day. Hail, the horizon rejoiceth, and there are shouts of joy in the rigging [of thy boat]; when the gods who dwell in the heavens see the Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, they ascribe unto him as his due praises which are like unto those ascribed unto Ra. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, is a divine prince and he seeketh(?) the ureret crown of Ra, and he, the only one, is strong in good fortune (?) in that supreme body which is of those divine beings who are in the presence of Ra. The Osiris Nu is strong both upon earth and in the underworld; and the Osiris Nu is strong like unto Ra every day. The Osiris Nu shall not tarry, and he shall not lie without motion in this land forever. Being doubly beautiful [he] shall see with his two eyes, and he shall hear with his two ears; rightly and truly, rightly and truly. The Osiris Nu is like unto Ra, and he setteth in order the oars [of his boat] among those who are in the train of Nu. He doth not tell that which he hath seen, and he doth not repeat that which he hath heard in the secret places. Hail, let there be shouts of joy to the Osiris Nu, who is of the divine body of Ra, as he journeyeth over Nu, and who propitiateth the KA of the god with that which he loveth. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, is a hawk, the transformations of which are mighty (or manifold)."

[THIS CHAPTER SHALL BE] RECITED OVER A BOAT FOUR CUBITS IN ITS LENGTH AND MADE OF GREEN PORCELAIN [ON WHICH HAVE BEEN PAINTED] THE DIVINE SOVEREIGN CHIEFS OF THE CITIES; AND A HEAVEN WITH ITS STARS SHALL [ALSO] BE MADE, AND THIS THOU SHALT HAVE MADE CEREMONIALLY PURE BY MEANS OF NATRON AND INCENSE. AND, BEHOLD, THOU SHALT MAKE AN IMAGE OF RA IN YELLOW(?) COLOR UPON A NEW PLAQUE AND SET IT AT THE BOWS OF THE BOAT. AND BEHOLD, THOU SHALT PLACE AN IMAGE OF THE KHU WHICH THOU DOST WISH TO MAKE PERFECT [AND PLACE IT] IN THIS BOAT, AND THOU SHALT MAKE IT TO TRAVEL ABOUT IN THE BOAT [WHICH SHALL BE MADE IN THE FORM OF THE BOAT] OF RA; AND HE SHALL SEE THE GOD RA HIMSELF THEREIN. LET NOT THE EYE OF ANY MAN WHATSOEVER LOOK UPON IT WITH THE EXCEPTION OF THINE OWN SELF, OR THY FATHER, OR THY SON, AND GUARD [THIS] WITH GREAT CARE. [NOW THESE THINGS] SHALL MAKE THE KHU PERFECT IN THE HEART OF RA, AND IT SHALL GIVE UNTO HIM POWER WITH THE COMPANY OF THE GODS; AND THE GODS SHALL LOOK UPON HIM AS A DIVINE BEING LIKE UNTO THEMSELVES; AND MANKIND AND THE DEAD SHALL

LOOK UPON HIM AND SHALL FALL DOWN UPON THEIR FACES, AND HE SHALL BE SEEN IN THE UNDERWORLD IN THE FORM OF THE RADIANCE OF RA.

The Sphynx in front of the Pyramid of Khafre (Chephren). It is the second-tallest and second-largest of the Pyramids of Giza, in addition to being the tomb of Pharaoh Khafre (Chefren).

MAKING PERFECT THE KHU

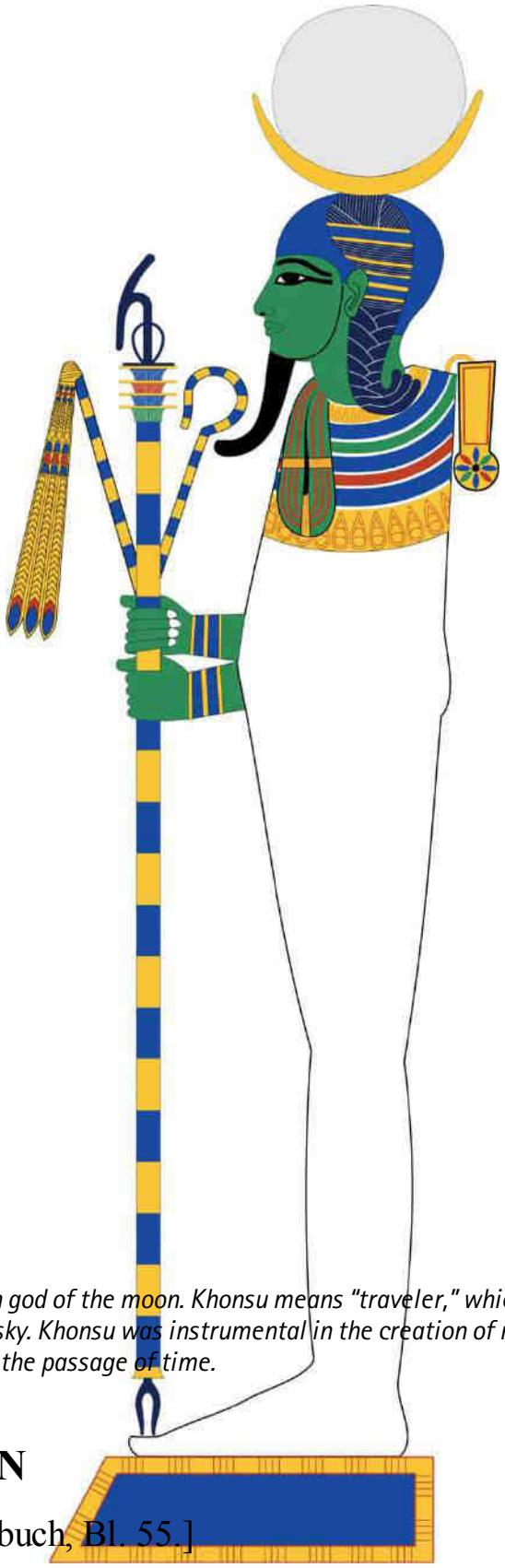
[From the Papyrus of Nu (British Museum No. 10,477, sheet 17).]

Another chapter of making perfect the Khu. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, saith:

"Homage to thee, O thou who art within thy divine shrine, who shinest with rays of light and sendest forth radiance from thyself, who decreest joy for millions of years unto those who love him, who givest their hearts' desire unto mankind, thou god Khepera within thy boat who hast overthrown Apep. O ye children of the god Seb, overthrow ye the enemies of Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, and destroy ye them from the boat of Ra; and the god Horus shall cut off their heads in heaven [where they are] in the form of feathered fowl, and their hind parts shall be on the earth in the form of animals and in the Lake in the form of fishes. Every male fiend and

every female fiend shall the Osiris Nu, the overseer of the palace, the chancellor-in-chief, destroy, whether he descendeth from the heaven, or whether he cometh forth from the earth, or whether they come upon the waters, or whether they advance toward the stars, the god Thoth, the son of Aner, coming forth from the Anerti, shall hack them in pieces. The Osiris Nu is silent and dumb(?); cause ye this god, the mighty one of slaughter, the being greatly to be feared, to make himself clean in your blood and to bathe himself in your gore, and ye shall certainly be destroyed by him from the boat of his father Ra. The Osiris Nu is the god Horus to whom his mother the goddess Isis hath given birth, and whom the goddess Nephthys hath nursed and dandled, even like Horus when [he] repulsed the fiends of the god Suti; and when they see the ureret crown stablished upon his head they fall down upon their faces and they glorify [him]. Behold, when men, and gods, and Khus, and the dead see the Osiris Nu in the form of Horus with the ureret crown stablished upon his head, they fall down upon their faces. And the Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, is victorious over his enemies in the heights of heaven, and in the depths thereof, and before the divine sovereign chiefs of every god and of every goddess."

[THIS CHAPTER] SHALL BE RECITED OVER A HAWK STANDING AND HAVING THE WHITE CROWN UPON HIS HEAD, [AND OVER FIGURES OF] TEM, SHU, TEFNUT, SEB, NUT, OSIRIS, ISIS, SUTI, AND NEPHTHYS PAINTED IN YELLOW COLOR UPON A NEW PLAQUE, WHICH SHALL BE PLACED IN [A MODEL OF] THE BOAT [OF THE SUN], ALONG WITH A FIGURE OF THE DECEASED WHOM THOU WOULDST MAKE PERFECT. THESE SHALT THOU ANOINT WITH CEDAR OIL, AND INCENSE SHALL BE OFFERED UP TO THEM ON THE FIRE, AND FEATHERED FOWL SHALL BE ROASTED. IT IS AN ACT OF PRAISE TO RA AS HE JOURNEYETH, AND IT SHALL CAUSE A MAN TO HAVE HIS BEING ALONG WITH RA DAY BY DAY, WHITHERSOEVER THE GOD VOYAGETH; AND IT SHALL DESTROY THE ENEMIES OF RA IN VERY TRUTH REGULARLY AND CONTINUALLY.



Khonsu is the ancient Egyptian god of the moon. Khonsu means "traveler," which may relate to the nightly travel of the moon across the sky. Khonsu was instrumental in the creation of new life in all living creatures and, along with Thoth, marked the passage of time.

THE NEW MOON

[From Lepsius Todtenbuch, Bl. 55.]

Another chapter to be recited when the moon reneweth itself on the day of the month. The Osiris Auf-ankh, triumphant, saith:

"Osiris unfettereth," or, as others say, "openeth the storm cloud [in] the body of heaven, and is unfettered himself; Horus is made strong happily each day. He whose transformations are great (or many) hath offerings made unto him at the moment, and he hath made an end of the storm which is in the face of the Osiris Auf-ankh, triumphant. Verily he cometh, and he is Ra in [his] journeying, and he is the four celestial gods in the heavens above. The Osiris Auf-ankh, triumphant, cometh forth in his day, and he embarketh among the tackle of the boat."

IF THIS CHAPTER BE KNOWN BY THE DECEASED HE SHALL BECOME A PERFECT KHU IN THE UNDERWORLD, AND HE SHALL NOT DIE THEREIN A SECOND TIME, AND HE SHALL EAT HIS FOOD SIDE BY SIDE WITH OSIRIS. IF THIS CHAPTER BE KNOWN BY HIM UPON EARTH HE SHALL BE LIKE UNTO THOTH, AND HE SHALL BE ADORED BY THE LIVING ONES; HE SHALL NOT FALL HEADLONG AT THE MOMENT OF ROYAL FLAME OF THE GODDESS BAST, AND THE MIGHTY PRINCESS SHALL MAKE HIM TO ADVANCE HAPPILY.

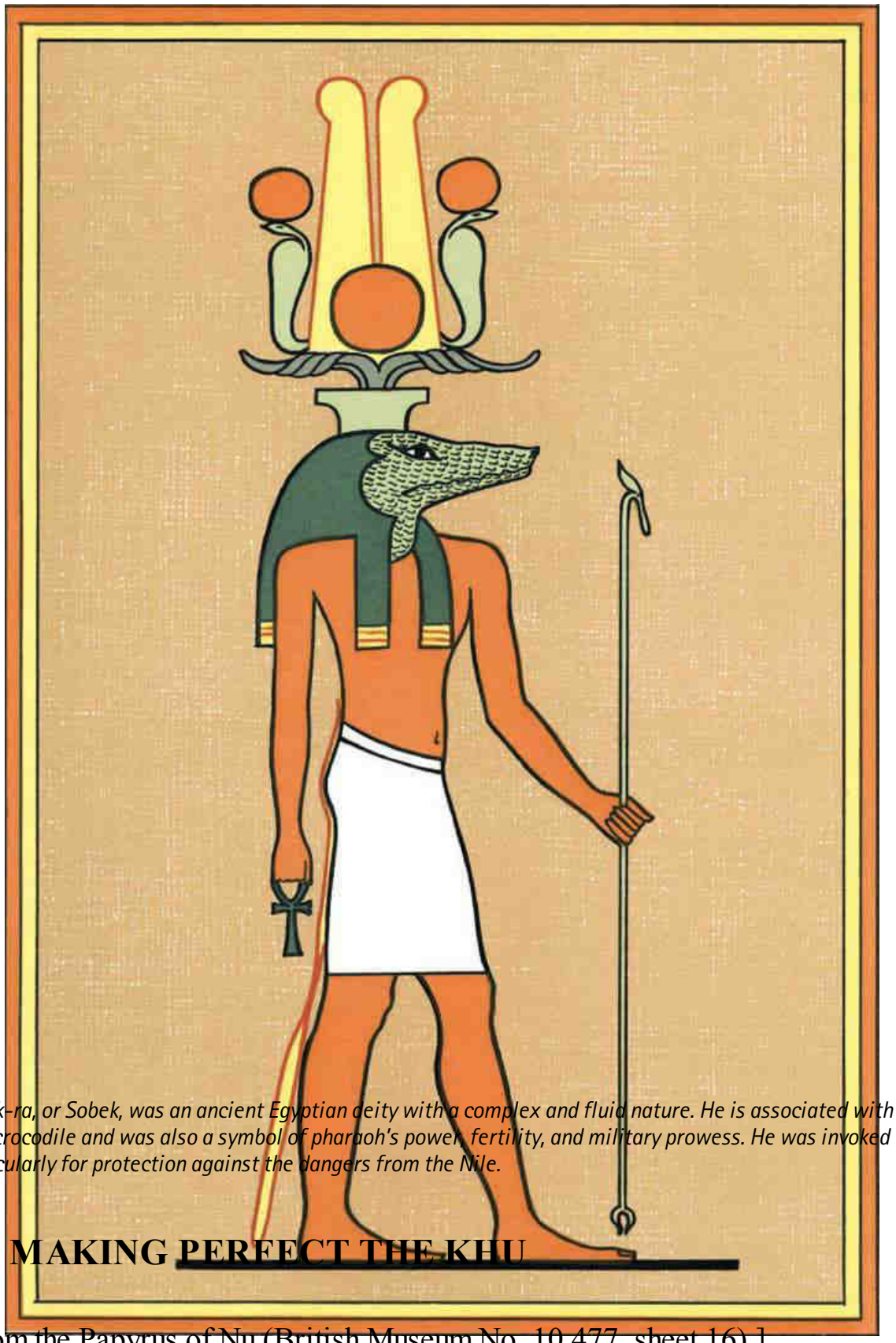
TRAVELLING IN THE BOAT OF RA

[From the Papyrus of Nu (British Museum No. 10,477, sheet 28).]

Another chapter of travelling in the great boat of Ra. The Osiris Nu, th overseer of the palace, the chancellor-in-chief, triumphnt, saith:

"Behold now, O ye luminaries in Annu, ye people in Kher-aba, the god Kha(?)hath been born; his cordage hath been completed, and the instrument wherewith he maketh his way hath [he] grasped firmly. I have protected the implements of the gods, and I have delivered the boat Kha(?) for him. I have come forth into heaven, and I have travelled therein with Ra in the form of an ape, and have turned back the paths of Nut at the staircase of the god Sebek."

Two carved sarcophagus.



Sebek-ra, or Sobek, was an ancient Egyptian deity with a complex and fluid nature. He is associated with the Nile crocodile and was also a symbol of pharaoh's power, fertility, and military prowess. He was invoked particularly for protection against the dangers from the Nile.

OF MAKING PERFECT THE KHU

[From the Papyrus of Nu (British Museum No. 10,477, sheet 16).]

Another chapter of making perfect the Khu. [it shall be recited] on the festival of Six. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, saith:

"Behold now, O ye luminaries in Annu (Heliopolis), ye people in Kher-aba, the god hath been born; his cordage(?) hath been completed, and the instrument wherewith he maketh his way he hath grasped firmly; and the Osiris Nu is strong with them to direct the implement of the gods. The Osiris Nu hath delivered the boat of the sun therewith ... and he cometh forth into heaven. The Osiris Nu sailed round about in heaven, he travelleth therein unto Nut, he journeyeth along with Ra, and he voyageth therein in the form of apes; [he] turneth back the water-flood which is over the Thigh of the goddess Nut at the staircase of the god Sebaku. The hearts of Seb and Nut are glad and repeat the name which is new. Un-neferu reneweth [his] youth, Ra is in his splendors of light, Unti hath his speech, and lo, the god of the Inundation is Prince among the gods. The taste of sweetness hath forced a way into the heart of the destitute one, and the lord of thy outcries hath been done away with, and the oars(?) of the company of the gods are in vigorous motion. Adored be thou, O divine Soul, who art endowed more than the gods of the South and North [in] their splendors! Behold, grant thou that the Osiris Nu may be great in heaven even as thou art great among the gods; deliver thou him from every evil and murderous thing which may be wrought upon him by the Fiend, and fortify thou his heart. Grant thou, moreover, that the Osiris Nu may be stronger than all the gods, all the Khus, and all the dead. The Osiris Nu is strong and is the lord of powers. The Osiris Nu is the lord of right and truth which the goddess Uatchit worketh. The strength which protects the Osiris Nu is the strength which protects the god Ra in heaven. O god Ra, grant thou that the Osiris Nu may travel on in thy boat in peace, and do thou prepare a road whereon [thy] boat may journey onward; for the force which protecteth Osiris is the force which protecteth thee. The Osiris Nu driveth back the Crocodile from Ra day by day. The Osiris Nu cometh even as doth Horus in the splendors(?) of the horizon of heaven, and he directeth Ra through the mansions of the sky; the gods rejoice greatly when the Osiris Nu repulseth the Crocodile. The Osiris Nu hath the amulet(?) of the god, and the cloud of Nebt shall not come nigh unto him, and the divine guardians of the mansions of the sky shall not destroy him. The Osiris Nu is a divine being whose face is hidden, and he dwelleth within the Great House [as] the chief of the Shrine of the god. The Osiris Nu carrieth the words of the gods to Ra, and

he cometh and maketh supplication unto the divine lord with the words of his message. The Osiris Nu is strong of heart, and he maketh his offering at the moment among those who perform the ceremonies of sacrifice."

A boat on the Nile River at sunset.

[THIS CHAPTER] SHALL BE SAID OVER A FIGURE OF THE DECEASED WHICH SHALL BE PLACED IN [A MODEL OF] THE BOAT OF THE SUN, AND BEHOLD, [HE THAT RECITETH IT] SHALL BE WASHED, AND SHALL BE CEREMONIALLY PURE, AND HE SHALL HAVE BURNT INCENSE BEFORE RA, AND SHALL HAVE OFFERED WINE, AND CAKES, AND ROASTED FOWL FOR THE JOURNEY [OF THE DECEASED] IN THE BOAT OF RA. NOW, EVERY KHU FOR WHOM SUCH THINGS ARE DONE SHALL HAVE AN EXISTENCE AMONG THE LIVING ONES, AND HE SHALL NEVER PERISH, AND HE SHALL HAVE A BEING LIKE UNTO THAT OF THE HOLY GOD; NO EVIL THING WHATSOEVER SHALL ATTACK HIM. AND HE SHALL BE LIKE UNTO A HAPPY KHU IN AMENTET, AND HE SHALL NOT DIE A SECOND TIME. HE SHALL EAT AND HE SHALL DRINK IN THE PRESENCE OF OSIRIS EACH DAY; HE SHALL BE BORNE ALONG WITH THE KINGS OF THE NORTH AND OF THE SOUTH EACH AND EVERY DAY; HE SHALL QUAFF WATER AT THE FOUNTAIN-HEAD; HE SHALL COME FORTH BY DAY EVEN AS DOTH HORUS; HE SHALL LIVE AND SHALL BECOME LIKE UNTO GOD; AND HE SHALL BE HYMNED BY THE LIVING ONES, EVEN AS IS RA EACH AND EVERY DAY CONTINUALLY AND REGULARLY FOREVER.

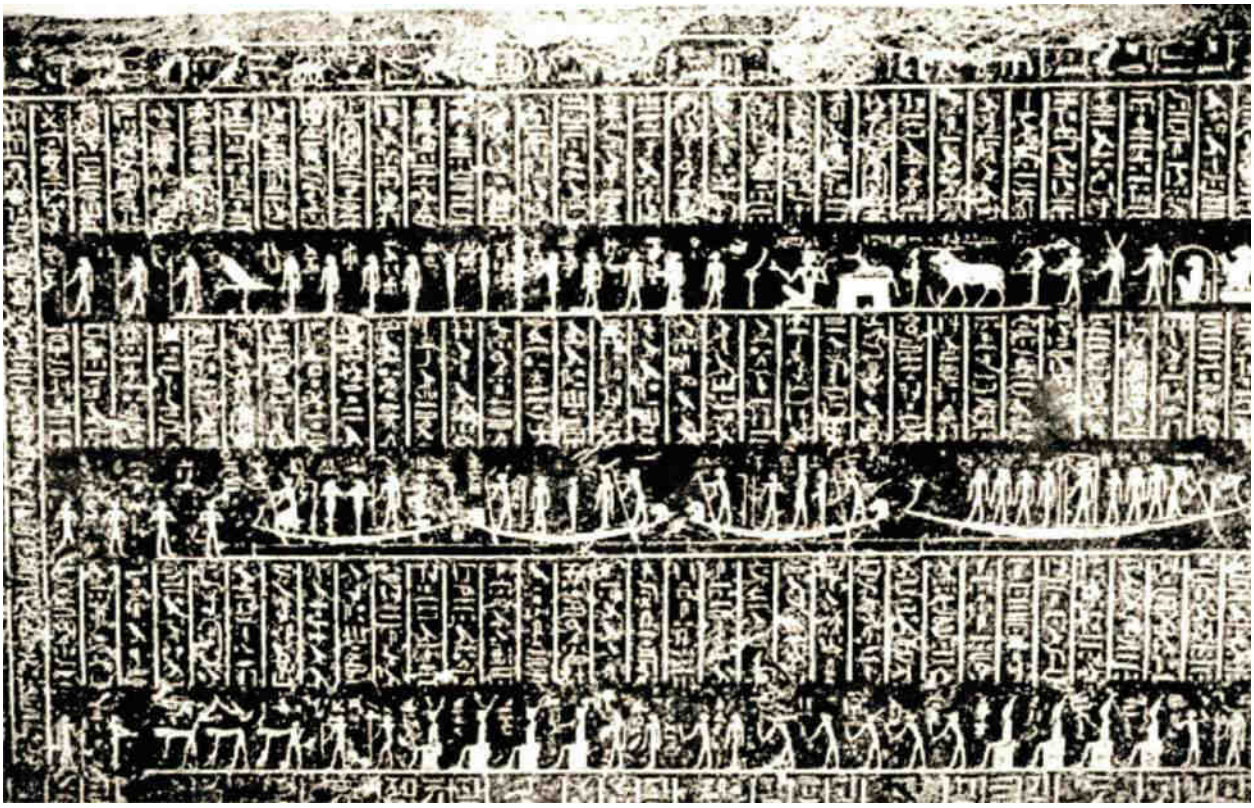
SAILING IN THE GREAT BOAT

[From the Papyrus of Nu (British Museum No. 10,477, sheet 28).]

The chapter of sailing in the great boat of Ra to pass over the circle of bright flame. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, saith:

"[Hail], ye bright and shining flames that keep your place behind Ra, and which slay behind him, the boat of Ra is in fear of the whirlwind and the storm; shine ye forth, then, and make [ye yourselves] visible. I have come [daily] along with the god Sek-hra from the bight of his holy lake, and I have seen the Maat [goddesses] pass along, and the lion-gods who belong unto them. Hail, thou that dwellest in the coffer who hast multitudes of plants(?), I have seen [what is] there. We rejoice, and their princes rejoice greatly, and their lesser gods(?) are glad. I have made a way in front of the boat of Ra, I have lifted myself up into his divine Disk, I shine brightly through his splendors; he hath furnished himself with the things which are his, taking possession thereof as the lord of right and truth. And behold, O ye company of the gods, and thou ancestor of the goddess Isis, grant ye that he may bear testimony to his father, the lord of those who are therein. I have weighed the ... in him [as] chief, and I have brought to him the goddess Tefnut and he liveth. Behold, come, come, and declare before him the testimony of right and truth of the lord Tem. I cry out at eventide and at his hour, saying, Grant ye unto me that I may come. I have brought unto him the jaws of the passages of the tomb; I have brought unto him the bones which are in Annu (Heliopolis); I have gathered together for him his manifold parts; I have driven back for him the serpent fiend Apep; I have spit upon his gashes for him; I have made my road and I have passed in among you. I am he who dwelleth among the gods, come, let [me] pass onward in the boat, the boat of the lord Sa. Behold, O Heru-ur, there is a flame, but the fire hath been extinguished. I have made [my] road, O ye divine fathers and your divine apes! I have entered upon the horizon, and I have passed on to the side of the divine princes, and I have borne testimony unto him that dwelleth in his divine boat. I have gone forward over the circle of bright flame which is behind the lord of the lock of hair which moveth round about. Behold, ye who cry out over yourselves, ye worms in [your] hidden places, grant ye that I may pass onward, for I am the mighty one, the lord of divine strength, and I am the

spiritual body (sah) of the lord of divine right and truth made by the goddess Uatchit. His strength which protecteth is my strength which protecteth, which is the strength which protecteth Ra. [Grant ye that I may be in the following of Ra], and grant ye that I may go round about with him in Sekhet-hetep [and in] the two lands. [I am] a great god, and [I have been] judged by the company of his gods; grant that divine, sepulchral meals may be given unto me."



Scenes and texts from the sixth section of the Book of Him That Is in the Other World, *also known as the Book of the Dead, taken from the sarcophagus of King Nekht-Heru-hebt, B.C. 378.*

THE FOUR FLAMES

[From the Papyrus of Nu (British Museum No. 10,477, sheet 26).]

The chapter of the four blazing flames which are made for the Khu. Behold, thou shalt make four square troughs of clay, whereon thou shalt scatter incense, and thou shalt fill them with the milk of a white cow, and by means of these thou shalt extinguish the flame. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, saith:

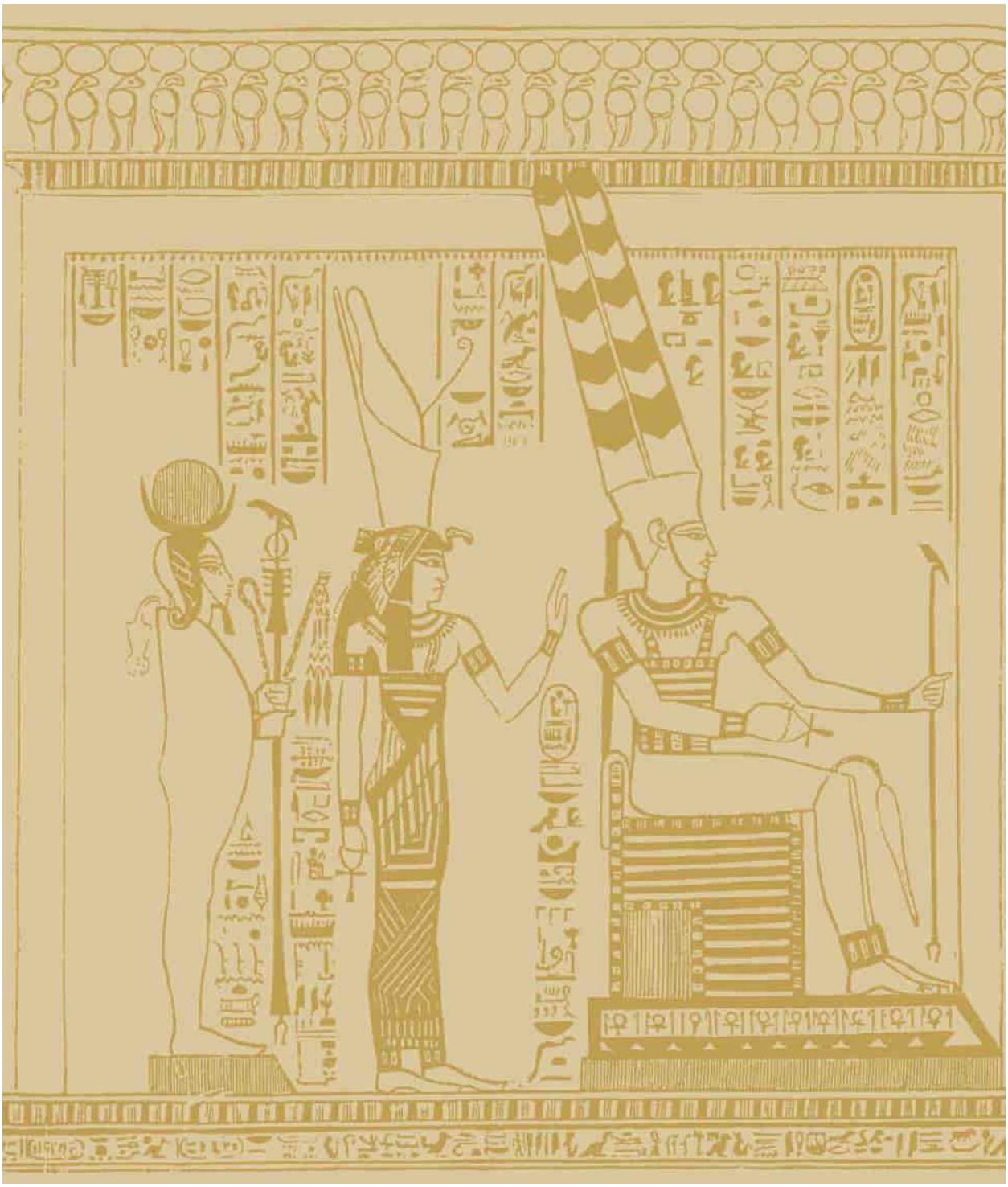
"The fire cometh to thy KA, O Osiris, governor of Amenti; the fire cometh to thy KA, O Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant. He that ordereth the night cometh after the day. [The flame cometh to thy KA, O Osiris, governor of those in Amenti] and the two sisters(?) of Ra come likewise. Behold, [the flame] riseth in Abtu (Abydos) and it cometh; and I cause it to come [to] the Eye of Horus. It is set in order upon thy brow, O Osiris, governor of Amenti, and it is fixed within thy shrine and riseth upon thy brow; it is set in order upon thy breast, O Osiris Nu, and it is fixed upon thy brow. The Eye of Horus is protecting thee, O Osiris, governor of Amenti, and it keepeth thee in safety; it casteth down headlong all thine enemies for thee and all thine enemies have fallen headlong before thee. O Osiris Nu, the Eye of Horus protecteth thee, it keepeth thee in safety, and it casteth down headlong all thine enemies. Thine enemies have fallen down headlong before thy KA, O Osiris, governor of Amenti, the Eye of Horus protecteth thee, it keepeth thee in safety, and it hath cast down headlong all thine enemies. Thine enemies have fallen down headlong before thy Ka, O Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, the Eye of Horus protecteth thee, it keepeth thee in safety, it hath cast down headlong for thee all thine enemies, and thine enemies have fallen down headlong before thee. The Eye of Horus cometh, it is sound and well, and it sendeth forth rays like unto Ra in the horizon; it covereth over with darkness the powers of Suti, it taketh possession thereof and it bringeth its flame against him upon [its] feet(?). The Eye of Horus is sound and well, thou eatest the flesh(?) of thy body by means thereof, and thou givest praise(?) thereto. The four flames enter into thy KA, O Osiris, governor of Amenti, the four flames enter into thy ka, O Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant. Hail, ye children of Horus, Mesthi, Hapi, Tuamautef and Qebhsennuf, ye have given your protection unto your divine Father Osiris, the governor of Amenti, grant ye your protection to the Osiris Nu, triumphant. Now, therefore, inasmuch as ye have destroyed the opponent[s] of Osiris, the governor of Amenti, he liveth with the gods, and he hath smitten Suti, with his hand and arm since light dawned upon the earth, and Horus hath gotten power, and he hath avenged his divine Father Osiris himself; and inasmuch as your divine father hath been made vigorous through the union which ye have effected for him with the Ka of Osiris, the governor of Amenti —now the Eye of Horus hath avenged him, and it hath protected him, and it hath cast down headlong for him all his enemies, and all his enemies have fallen down before him—even so do ye destroy the opponent[s] of the Osiris

Nu, the overseer of the palace, the chancellor-in-chief, triumphant. Let him live with the gods, let him smite down his enemy, let him destroy [him] when light dawneth upon the earth, let Horus gain power and avenge the Osiris Nu, let the Osiris Nu have vigor through the union which ye have effected for him with his ka. O Osiris Nu, the Eye of Horus hath avenged thee, it hath cast down headlong all thine enemies for thee, and all thine enemies have fallen down headlong before thee. Hail, Osiris, governor of Amenti, grant thou light and fire to the happy soul which is in Suten-henen (Heracleopolis); and [O ye children of Horus] grant ye power unto the living soul of the Osiris Nu within his flame. Let him not be repulsed and let him not be driven back at the doors of Amentet; oh let his offerings of bread and of linen garments be brought unto him among [those of] the lords of funeral oblations, oh, offer ye praises as unto a god, to the Osiris Nu, destroyer of his opponent[s] in his form of right and truth and in his attributes of a god of right and truth."

A hand-painted wooden sarcophagus.

SECTION III

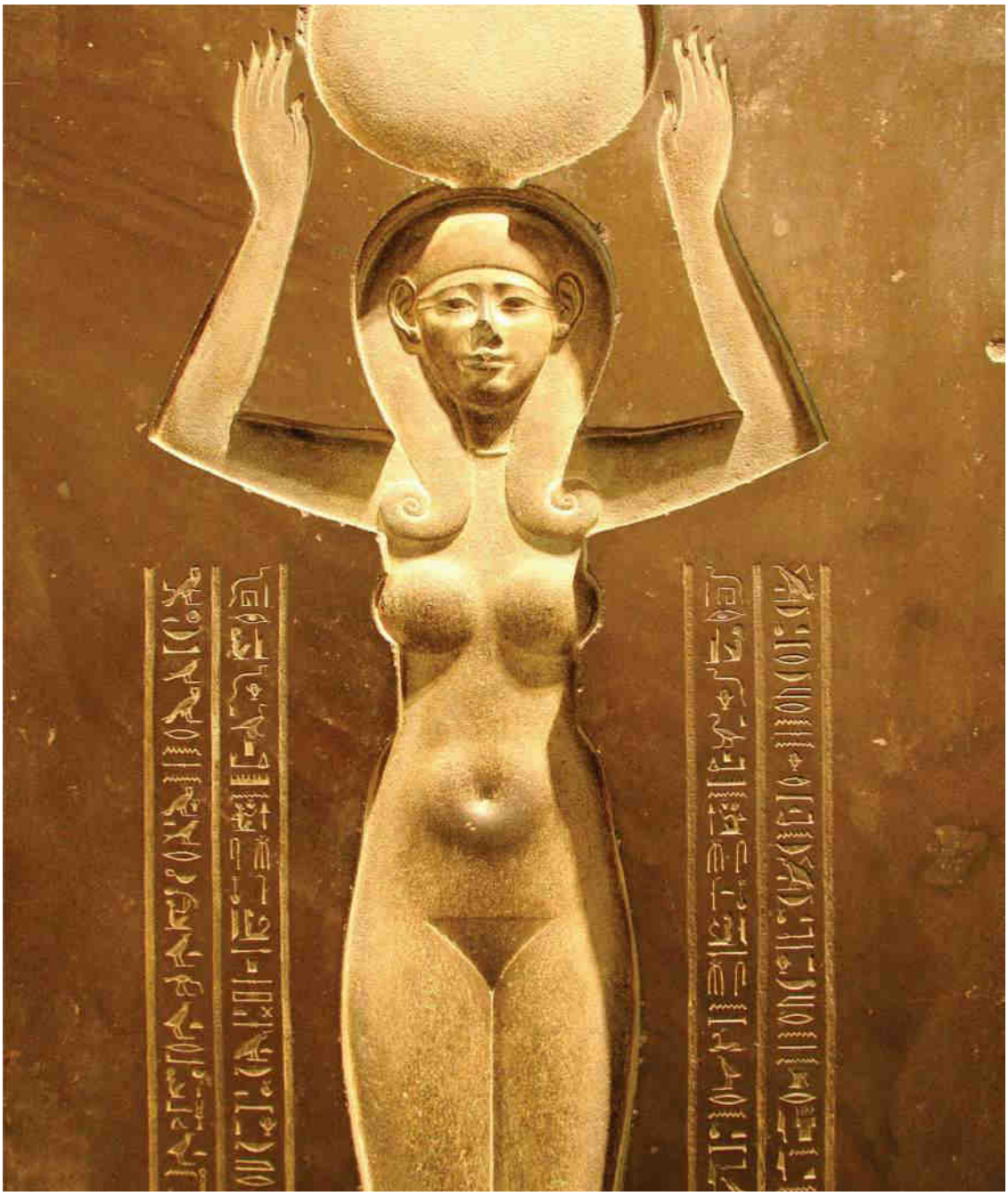
List of Egyptian Deities



SELECTED LIST OF EGYPTIAN DEITIES

The religion and gods of the ancient Egyptians was one of the longest lasting religiously held belief systems in the history of mankind. The origins date as far back as 3100 to 2886 B.C. These gods were venerated until about the 4th Century when the Roman Empire began to wane, and the Roman gods gave way to pressure created, both social and physical, by Christianity and monotheism. The last cult of belief, at Philae, gave way around the 5th century—almost three-and-a-half millennia.

Today, much of what we know comes from the many writings and carvings that have been interpreted through archeological digs and finds. Many religious scholars insist, and indeed may rightly claim, that many of the practices of the Egyptian religion worked their way not only into the Roman belief systems, but into the Coptic practices as well. Indeed, much of the language translated by Budge seems to mimic a great many ceremonies one might find in today's more "modern" religions. Popular themes include sin, repentance, living a "good" life, resurrection, heaven, hell, and retribution.



An engraving from an Egyptian sarcophagus cover.

As one might suspect, there were a great many Egyptian gods in the span of time this belief system flourished. Here is a select list, with most of the more prominent gods mentioned.

Aker—A god of the earth and the horizon

Ammit—Goddess who devoured condemned souls

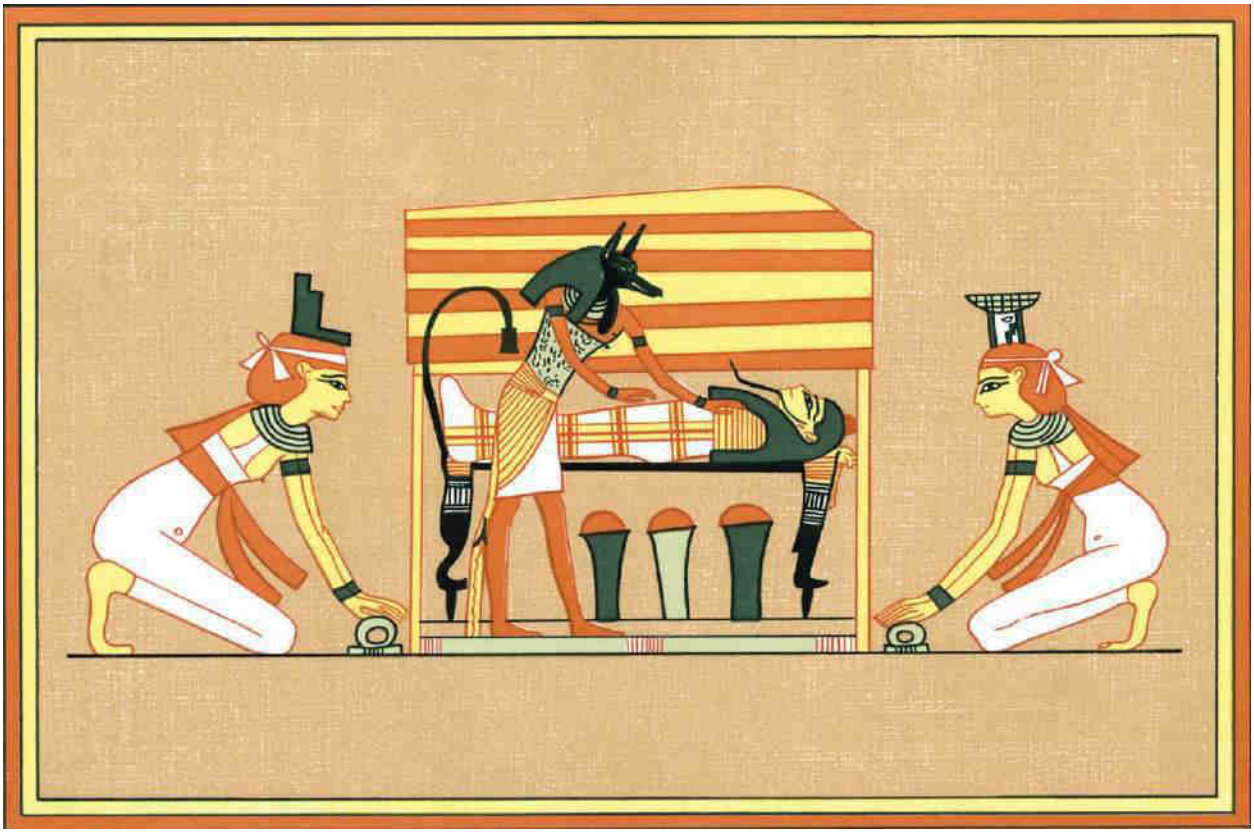
Amenhotep son of Hapu—A scribe and architect in the court of Amenhotep III, later deified for his wisdom

Am-heh—A dangerous underworld god

Amun—A creator god, patron deity of the city of Thebes, and the preeminent deity in Egypt during the New Kingdom

Amunet—Female counterpart of Amun and a member of the Ogdoad

Anat—A war and fertility goddess, originally from Syria, who entered Egyptian religion in the Middle Kingdom



Anubis ministering to Osiris on his bier; at the head kneels Nephthys, and at the feet, Isis.

Anhur—A god of war and hunting

Anti—Falcon god, worshipped in Middle Egypt, who appears in myth as a ferryman for greater gods

Anubis—God of embalming and protector of the dead

Anuket—A goddess of Egypt's southern frontier regions, particularly the lower cataracts of the Nile

Apedemak—A warlike lion god from Nubia who appears in some Egyptian-built temples in Lower Nubia

Apep—A serpent deity who personified malevolent chaos and was said to fight Ra in the underworld every night

Apis—A live bull worshipped as a god at Memphis and seen as a manifestation of Ptah

Arensnuphis—A Nubian deity who appears in Egyptian temples in Lower Nubia in the Greco-Roman era

Ash—A god of the Libyan Desert and oases west of Egypt

Astarte—A warrior goddess from Syria and Canaan who entered Egyptian religion in the New Kingdom

Aten—Sun disk deity who became the focus of the monolatrous, or monotheistic, Atenist belief system in the reign of Akhenaten

Atum—A creator god and solar deity, first god of the Ennead

Baal—Sky and storm god from Syria and Canaan, worshipped in Egypt during the New Kingdom

Ba'alat Gebal—A Caananite goddess, patroness of the city of Byblos, adopted into Egyptian religion

Babi—A baboon god characterized by sexuality and aggression

Banebdjedet—A ram god, patron of the city of Mendes

Ba-Pef—A little-known underworld deity

Bast—Goddess represented as a cat or lioness, patroness of the city of Bubastis, linked with fertility and protection from evil

Bat—Cow goddess from early in Egyptian history, eventually absorbed by Hathor

Bennu—A solar and creator deity, depicted as a bird

Bes—Apotropaic god, represented as a dwarf, particularly important in protecting children and women in childbirth

Buchis—A live bull god worshipped in the region around Thebes and a manifestation of Montu

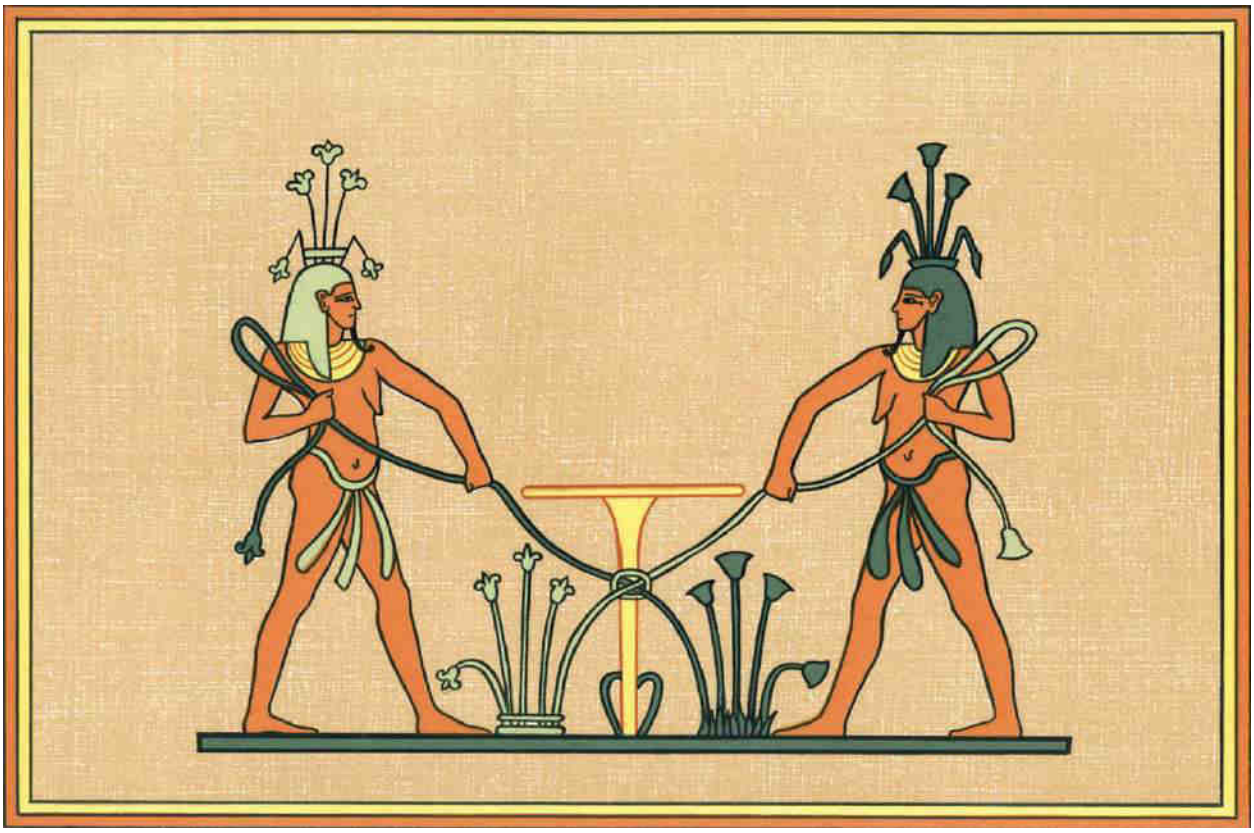
Dedun—A Nubian god, said to provide the Egyptians with incense and other resources that came from Nubia

Geb—An earth god and member of the Ennead

Ha—A god of the Libyan Desert and oases west of Egypt

Hapi—Personification of the Nile flood

Hathor—One of the most important goddesses, linked with the sky, the sun, sexuality and motherhood, music and dance, foreign lands and goods, and the afterlife. One of many forms of the Eye of Ra.



Hapi, god of the Nile of the South (left); Hapi, god of the Nile of the North (right).

Hatmehit—Fish goddess worshipped at Mendes

Hedetet—A minor scorpion goddess

Heh—Personification of infinity and a member of the Ogdoad

Heka—Personification of magic

Heket—Frog goddess said to protect women in childbirth

Heryshaf—Ram god worshipped at Herakleopolis Magna

Hesat—A maternal cow goddess

Horus—A major god, usually shown as a falcon or as a human child, linked with the sky, the sun, kingship, protection, and healing. Often said to be the son of Osiris and Isis.

Hu—Personification of the authority of the spoken word

Iah—A moon god

Iat—A goddess of milk and nursing

Ihy—A child deity born to Horus and Hathor, representing the music and joy produced by the sistrum

Imentet—An afterlife goddess closely linked with Isis and Hathor

Imhotep—Architect and vizier to Djoser, eventually deified as a healer god

Ishtar—The East Semitic version of Astarte, occasionally mentioned in Egyptian texts

Isis—Wife of Osiris and mother of Horus, linked with funerary rites, motherhood, protection, and magic. She became a major deity in Greek and Roman religion.

Iusaaset—A female counterpart to Atum

Khepri—A solar creator god, often treated as the morning form of Ra and represented by a scarab beetle

Kherty—A netherworld god, usually depicted as a ram

Khnum—(also Khnemu or Khemmu) A ram god, the patron deity of Elephantine, who was said to control the Nile flood and give life to gods and humans

Khonsu—A moon god, son of Amun and Mut

Maahes—A lion god, son of Bastet

Maat—Goddess who personified truth, justice, and order

Mafdet—A predatory goddess said to destroy dangerous creatures

Mandulis—A Lower Nubian solar deity who appeared in some Egyptian temples

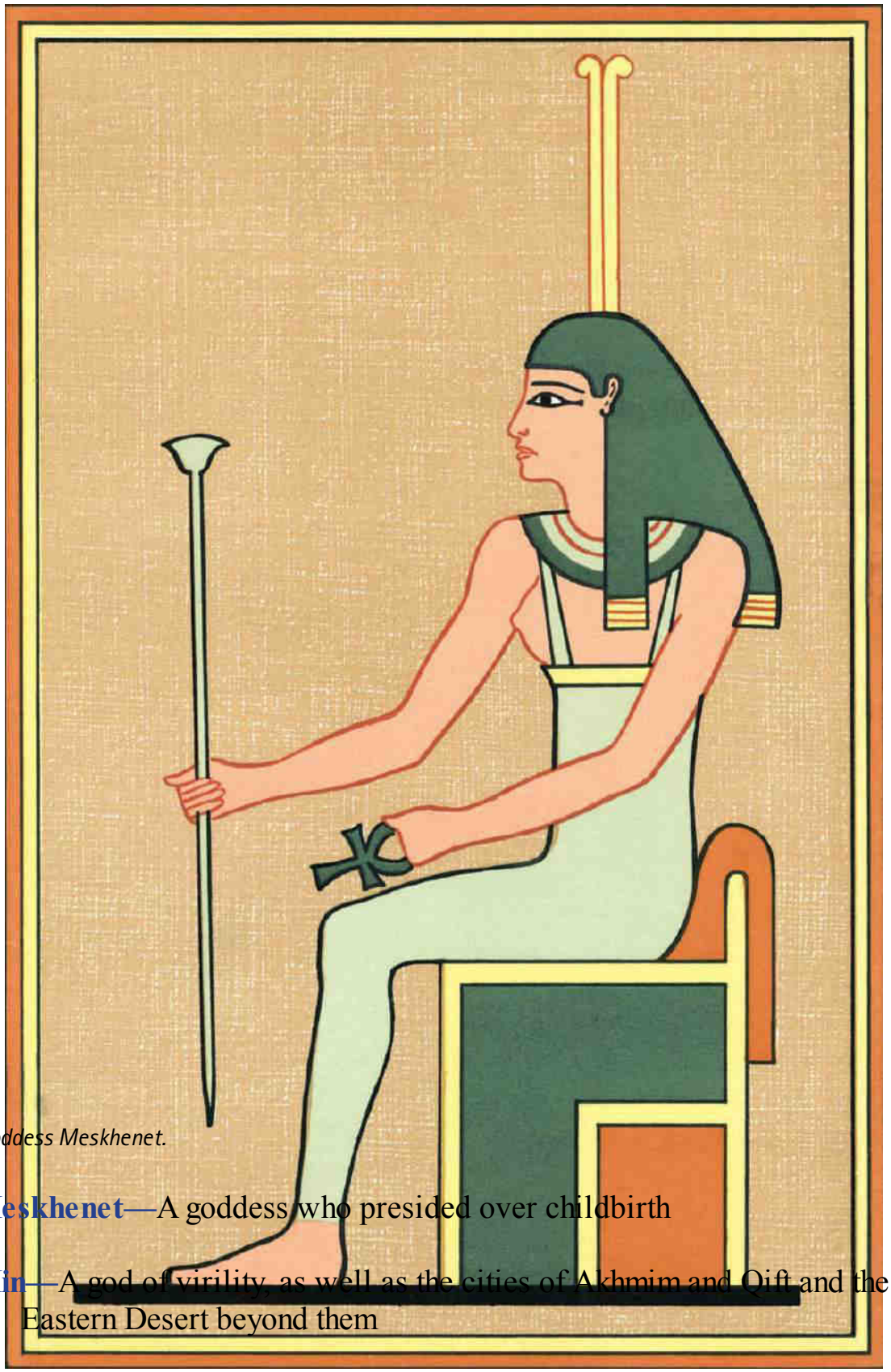
Mehit—A lioness goddess, consort of Anhur

Menhit—A lioness goddess

Mehen—A serpent god who protects the barque of Ra as it travels through the underworld

Mehet-Weret—A celestial cow goddess

Meretseger—A cobra goddess who oversaw the Theban Necropolis



The goddess Meskhenet.

Meskhenet—A goddess who presided over childbirth

Min—A god of virility, as well as the cities of Akhmim and Qift and the Eastern Desert beyond them

Mnevis—A live bull god worshipped at Heliopolis as a manifestation of Ra

Montu—A god of war and the sun, worshipped at Thebes

Mut—Consort of Amun, worshipped at Thebes

Nebethetepet—A female counterpart to Atum

Nefertum—God of the lotus blossom from which the sun god rose at the beginning of time. Son of Ptah and Sekhmet.

Nehebu-Kau—A protective serpent god

Nehmetawy—A minor goddess, the consort of Nehebu-Kau or Thoth

Neith—A creator and hunter goddess, patron of the city of Sais in Lower Egypt

Nekhbet—A vulture goddess, the tutelary deity of Upper Egypt

Neper—A god of grain

Nephthys—A member of the Ennead, the consort of Set, who mourned Osiris alongside Isis

Nu—Personification of the formless, watery disorder from which the world emerged at creation and a member of the Ogdoad

Nut—A sky goddess, a member of the Ennead

The goddess Mut pouring out water from the sycamore tree over the deceased and his soul.

Osiris—God of death and resurrection who rules the underworld and enlivens vegetation, the sun god, and deceased souls

Pakhet—A lioness goddess mainly worshipped in the area around Beni Hasan

Ptah—A creator deity and god of craftsmen, the patron god of Memphis

Qetesh—A goddess of sexuality and sacred ecstasy from Syria and Canaan, adopted into Egyptian religion in the New Kingdom

Ra—The foremost Egyptian sun god, involved in creation and the afterlife. Mythological ruler of the gods, father of every Egyptian king, and the patron god of Heliopolis.

Raet-Tawy—A female counterpart to Ra

Renenutet—An agricultural goddess

Reshep—A Syrian war god adopted into Egyptian religion in the New Kingdom

Renpet—Goddess who personified the year

Satet—A goddess of Egypt's southern frontier regions

Seker—God of the Memphite Necropolis and of the afterlife in general

Sekhmet—A lioness goddess, both destructive and violent and capable of warding off disease. The consort of Ptah and one of many forms of the Eye of Ra.

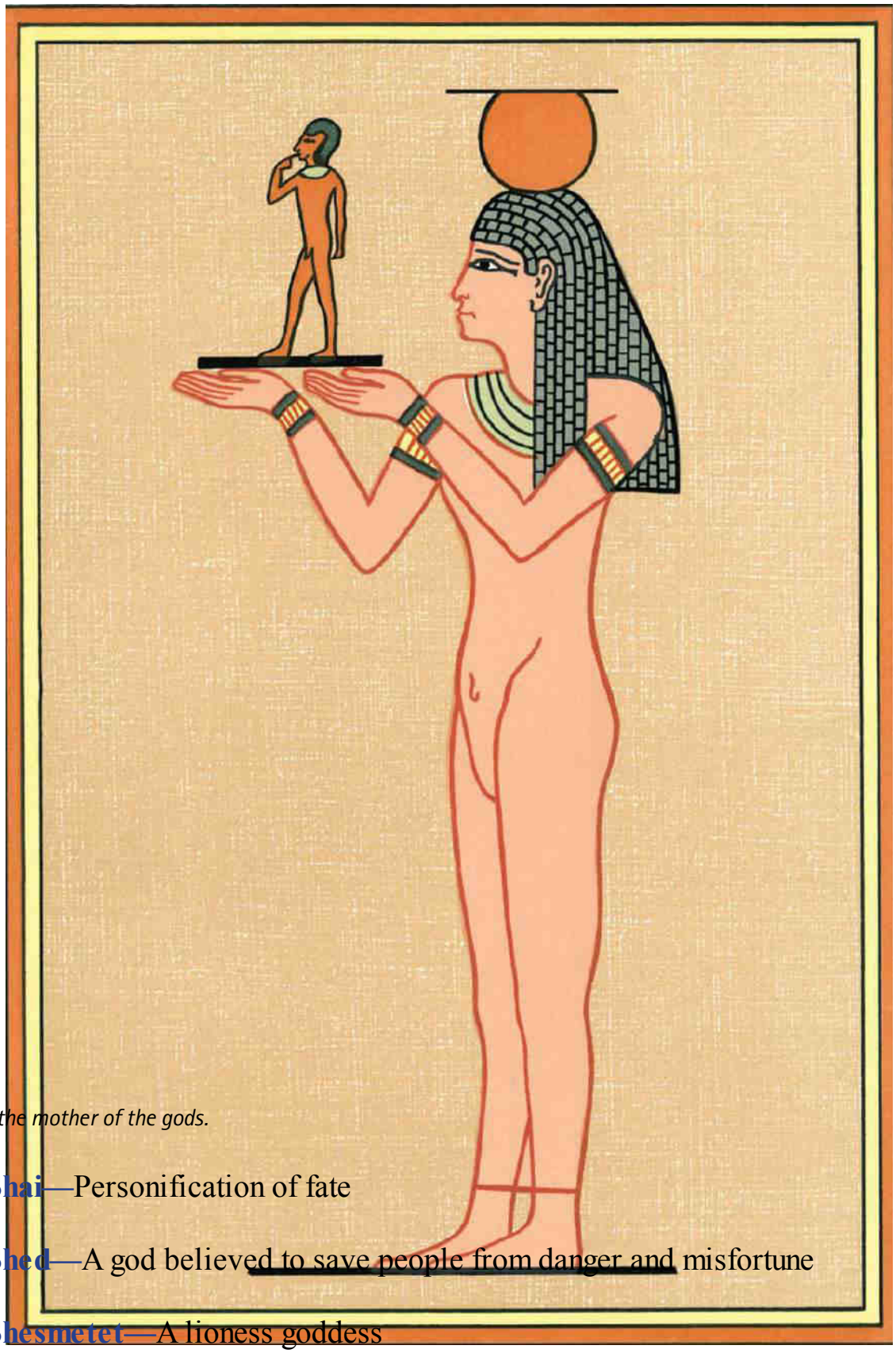
Serapis—A Greco-Egyptian god from the Ptolemaic Period who fused traits of Osiris and Apis with those of several Greek gods. Husband of Isis who, like her, was adopted into Greek and Roman religion outside Egypt.

Serket—A scorpion goddess, invoked for healing and protection

Seshat—Goddess of writing and record-keeping, depicted as a scribe

Set—An ambivalent god, characterized by violence, chaos, and strength, connected with the desert. Mythological murderer of Osiris and enemy

of Horus, but also a supporter of the king.



Nut, the mother of the gods.

Shai—Personification of fate

Shed—A god believed to save people from danger and misfortune

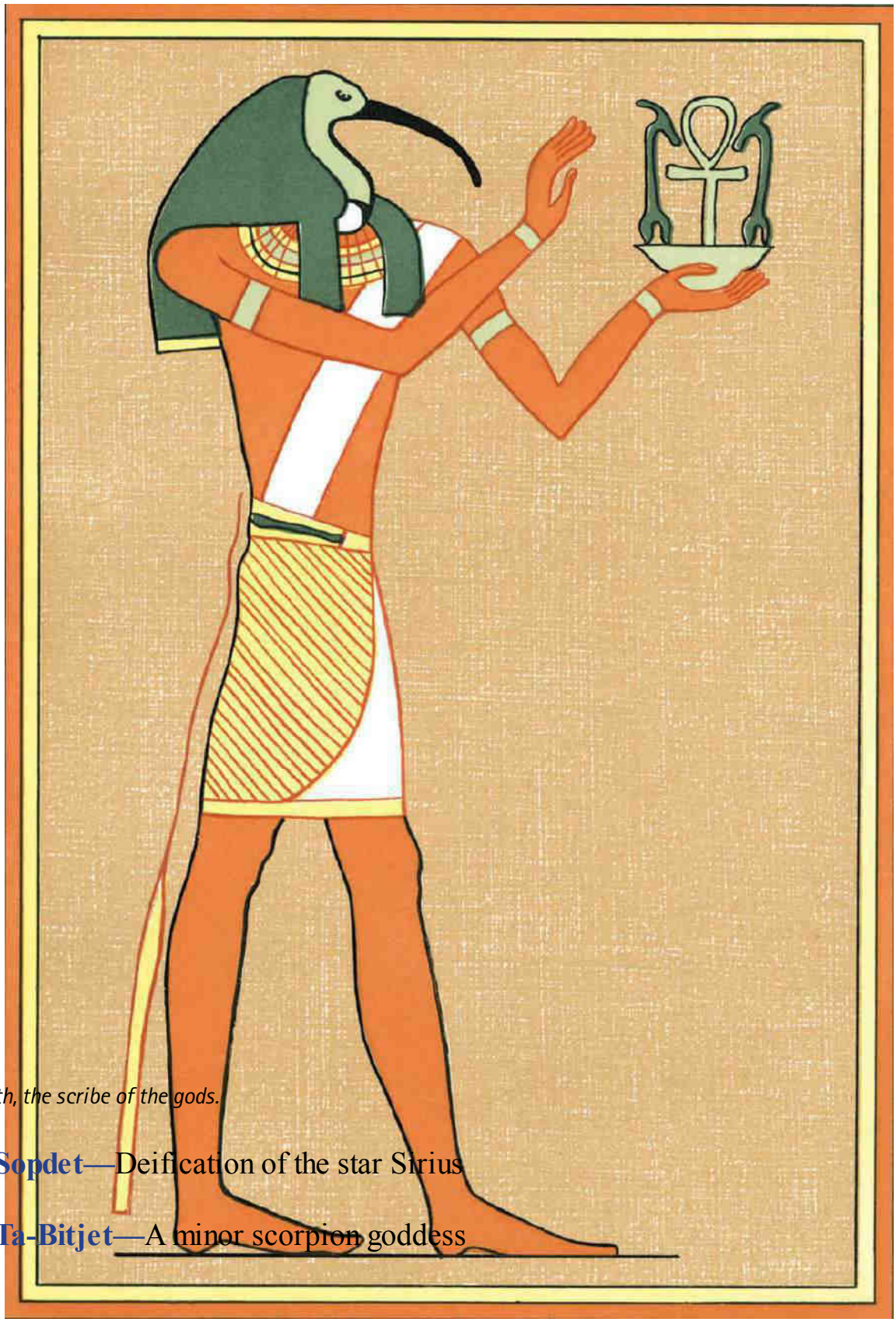
Shesmetet—A lioness goddess

Shezmu—A god of wine and oil presses who also slaughters condemned souls

Shu—Embodiment of wind or air, a member of the Ennead

Sia—Personification of perception

Sobek—Crocodile god, worshipped in the Faiyum and at Kom Ombo



Thoth, the scribe of the gods.

Sopdet—Deification of the star Sirius

Ta-Bitjet—A minor scorpion goddess

Tatenen—Personification of the first mound of earth to emerge from chaos in ancient Egyptian creation myths

Taweret—Hippopotamus goddess, protector of women in childbirth

Tefnut—Goddess of moisture and a member of the Ennead

Thoth—A moon god, and a god of writing and scribes, and patron deity of Hermopolis

Tutu—An apotropaic god from the Greco-Roman era

Unut—A goddess represented as a snake or a hare, worshipped in the region of Hermopolis

Wadjet—A cobra goddess, the tutelary deity of Lower Egypt

Wadj-wer—Personification of the Mediterranean sea or lakes of the Nile Delta

Weneg—A son of Ra who maintains cosmic order

Wepwawet—A jackal god, the patron deity of Asyut, connected with warfare and the afterlife

Werethekau—A goddess who protected the king

Wosret—A minor goddess of Thebes

Yam—A Syrian god of the sea who appears in some Egyptian texts